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MOTIVES TO A Good Life, IN TEN SERMONS.

By *BARTEN HOLYDAY*,
Doctor of Divinity.

OXFORD,
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XUM

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TO THE

Right Worthy, his Honoured Patron,

S^R *WILLIAM BUTTON*,

of Tocknam-Court in the

County of Wilts, Baronet,

All Increase of Grace and Honour.

NOBLE SIR,

To be a Favourer of Knowledge is from a Bounty of Goodnesse; yet the Honour of many: to be a Favourite of Knowledge is from a Bounty of Nature; yet the Honour of few: Each in it selfe is Happinesse; Both in your selfe a Double Happinesse. The first of which being in the effects of it, as Freely, as Unexpectedly deriv'd of late unto my selfe, by that providence which workes by man and for him: I cannot but behold it as from God's Favour yours, and therefore with reverent proportion indeavour an Imitation of our Gratitude to God; to whom we must be thankfull

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thankfull and ſpeak Good of his Name. In which purſuite I may not forget your happy Education for Arts in the Univerſity; for farther Prudence in the ſtudies of Our Law, I may improve the Expreſſion of that Education by your improvement of that Education in Forraine Travaile, not only in Language, but in Wiſedome; learning from the French *his Learning without his Vanity; learning from the* Spaniard *his Gravity without his Arrogance; learning from the* Italian *his Civility without his Impurity. I may not forget your more happy Retreat from the Dangers of Travaile, reſcuing your ſelfe to your ſelfe in a retir'd Eminency, and becomming by Vertue your own Memoriall. Nor may I forget your moſt happy choiſe of Marriage and the Bleſſing of that choiſe, your Noble Conſort, in whom the Ornaments of Nature portray the Ornaments of Grace, and by Fame preſent them beyond the reflexe of Art. Your ſingular Goodneſſe at the Interring of a provident and Loving Father, blazon'd not more your Birth, than your Love: This was his Funerall, and his Funerall will be your Epitaph. I ſhould not inſiſt on theſe particulars, were they not extracted from Gratitude by your Merits, as Fruitfullneſſe from Earth Enlivened by the Sunne. This makes me preſent ſomething like Thankes and Life. Life indeed it is, a* Chriſtian *Life; which as it is man's Duty, ſhould be his Study:*

Study; *From a practicall Life then I here present the* Christan's Feare *and* Sorrow *and* Strife. *I present his* Obedience *to the Husbandry of God*; *though he Soile, him and Plough him*: *The* Puritie *of Mind he must attaine, or not attaine Heaven, though this be not pure in God's sight, and yet nothing shall enter into it that is impure*: *The* Meekneſſe *he must Imitate and Injoy, or not Injoy Him, in whoſe mouth was no reproach, though reproach'd*: *The* Innocent Prudence *he must practice towards God and Man, that would exactly be a man of God*: *The* Covenant *he must remember, when he became a viſible Chriſtian, and make the Performance of it no leſſe viſible*: *The* Myſticall Food *he must delight in, it being delightfull, though food and Phyſique*: *laſtly, The* Love *due for ſuch Love, as made Chriſt Our* Jeſus; *whoſe Innocency could not deliver him to the Curſe of the Law*; *whoſe Love would not deliver him from the Curſe of the Law. The Meditations upon which Ojects, though to ſome they will ſeem Lifeleſſe, as the dead bones of the Prophet*; *yet I ſhall wiſh they may prove, not Miraculouſly but Spiritually, of power to raiſe up ſome to newneſſe of Life. In which Deſire and Hope, Noble Sir, I ſhall allwayes reſt*

The Servant and Witneſſe
Of Your Merit,
BARTEN HOLTDAY.

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OF

Searching the Conſcience,

AND OF

The Laſt Judgement.

A

SERMON

BY

BARTEN HOLYDAY

Doctor of Divinity.

OXFORD,
Printed by *Leonard Lichfield*, 1657.

XUM

1 Cor. 11. 31, 32.

If we would judge our-ſelves, we ſhonld not be judg'd.

But when we are judg'd, we are chaſtened of the Lord, that we ſhould not be condemned with the world.

NOTHING is more contrary to the nature of a man, then to Judge himſelfe; and there is nothing more agreeable to the nature of a Chriſtian, then to Judge himſelfe. The Apoſtle therefore in this place teaches us how to correct the ſtubbornesſe of nature, by the Diſcipline of Chriſtianity; and to prevent puniſhment, by puniſhment. He propoſes

poſes here two Judgements; the judgment of man, and the judgment of God: which two can never ſtand together; If man does judge, God does not judge: If God does judge, man did not judge. But that man might judge, and ſo prevent God's judgement, God has in mercy given unto man the power to judge himſelfe, the power of Conſcience. That therefore we might underſtand both our own power to judge, & our danger in the neglect of it, we may firſt ſpeake of our own judgement, or judging our ſelves, and afterwards of God's Judgment.

That we may judge our ſelves, God has indued us with power of *Conſcience*, which is that practicall judgement of reaſon, whereby man knows, what he ought to doe or avoid: which God has ſo implanted in man's nature, that we may truely ſay, it is an immortall gift in a mortall creature: ſince this accompanies him both in this world, and in the world to come. And this judgment God has left in man ſo intire, that it leaves man without all excuſe; as S. *Chryſoſtome* ſayes: & it proves man to be created after the image of God, whiles he ſtill retaines this evident and invincible truth of judgement, in deſpite of his will to condemne his will in all unlawfull acts. From whence it was no doubt, that even the Philoſophers, as *Theophil. Antiochenus* tells us, (againſt the calumniators of the Chriſtian Religion) did account Conſcience amongſt their Gods. And it was an excellent ſpeech of the old *Stoique Epictetus*, who ſaid, that whē we are Children, our Parents deliver us to Schoolemaſters, that we may doe no evil:

and

& afterwards for the ſame purpoſe, God delivers us to Conſcience. This indeed is the Law written in our hearts, as the Apoſtle ſpeakes, (*Rom.* 2. 15.) Now our Conſcience being given to us thus intire, we muſt eſpecially labour to preſerve it ſo: which is by a perpetuall *Examination* of it. Which Examination is *Commanded* by the Prophet *David* (*Pſ.* 4. 4.) Commune with your own heart upon your bed. *Qui in occulto lapſus eſt, erubeſcat*, ſaies S. *Ambroſe*, occaſionally expounding thoſe words; He that has ſinned in ſecret, let him bluſh for ſhame: becauſe he has ſinned in the preſence of his own Conſcience, which perpetually beholds him. This was that, which made the ſame Prophet crie out againe, (*Pſ.* 5. 3.) I acknowledge my tranſgreſſions, and my ſinne is ever before me. (and my ſinne is ever before me) See, ſays S. *Chryſoſtome*; O ſee this royall Prophet at his Confeſſion; he ſtill ſees his Adultery and Murder; he ſees his ſinne; yet God had forgiven his ſinne. He ſtill ſees his ſinne: but God did not ſee it: nay, God did not ſee it: becauſe *David* did ſee it. If we write our ſinnes againſt our ſelves, God will ſtraight blot them out; if we forget them, God remembers them. This made the holy Prophet even the third time crie out, (*Pſ.* 77. 5, 6.) I have conſidered the dayes of old, the yeares of ancient times. I call to remembrance my Song in the night: I commune with mine own heart, and my ſpirit made diligent ſearch. If a man, ſays S. *Auſtin*, ſhould with juſt reaſon take the paines to ſearch for a mine of gold, it would be judg'd an action of wiſdome:

but, ſaies he, *Quanta homo habet intus, & non fodit!* O what ſtrange things has man within him, yet ſearches not for them! But he ſhould ſearch for them, for all the ſecret ſinnes of his ſoule. He ſhould ſearch for them, ſaies *Athanaſius*, till no more could be found; and then he ſhould perſevere to ſearch, that no more might be found. We ſhould continually judge our ſelves, as the Apoſtle ſaies, that is, we ſhould continually ſearch and examine our ſelves, as both S. *Gregory* and S. *Bernard* expound it. And this examination muſt be *Daily*; yea and *Nightly*; we muſt ſaies devout *Ephrem*, judge at evening, of our day; and at morning, of our night; of our night, we muſt judge of the holineſſe of it, by our preſervation from unholineſſe: And we muſt doe it with exact ſeverity; Smite thy ſoul, ſaies S. *Chryſoſtome*, ſmite it; it will never be in danger of death by the ſtroke; nay, it will eſcape death by the ſtroke. It is written, *Iudgment is before the* Lord, *therefore truſt thou in him*, (*Iob.* 35. 14.) He is judg'd *before* the Lord, ſays S. *Gregory*, who in his life time judges himſelfe: but he that ſtayes 'till the *end* of his life, *non jam coram illo, ſed ab illo judicatur*; He is not judg'd *before* the Lord, but by him. But a juſt man prevents God's judgment, as S. *Chryſoſtome* obſerves in holy *Iob*: who did continually offer Sacrifice for the ſins of his children, for their uncertaine ſins, their ſinnes, that he knew not; How much more carefull was he, no doubt, to prevent God's judgement for his own ſinnes! The thoughts of the righteous are right, ſaies *Solomon*, (*Prov.* 12. 5.) where the

the *Latine* Tranſlation has it, *Cogitationes juſtorum judicia*, the thoughts of the righteous are *judgements*, ſevere and happy judgements paſſed upon himſelfe. S. *Bernard* therefore injoynes a part of *every day* to be ſet aſide for *this examination*, beſides all other ſpirituall exerciſes. The very Heathen were excellent in this examination; S. *Ierom* telling us, that the *Pythagoreans* had an eſpeciall care and eſtimation of two ſeaſons of the day, the morning and evening; that is, ſays he, of thoſe things which we have *to do*, and of things, which we have *done*. *Seneca* alſo (*l.3.de Irâ. c.36.*) reports his own practice; how that *every night*, being gone to bed, when the light was removed, and his wife, who knew his cuſtome, ſilenc'd her ſelfe, to leave him to the ſilence of the night, he examined himſelfe and his *whole day*; and triumphs with himſelfe in the *peace* of his *ſleep* after ſuch meditation; whereby his minde, as he ſays, was alwayes either *praiſed*, or *admoniſhed*. Now we ſhall the more effectually make this examination, if we will reſolve, as S. *Chryſoſtome* counſails us, *every month* to conquer a *ſinne* in our ſelves. For thus, ſays he, we ſhall by *degrees aſcend* unto heaven, as by *Iacob's* ladder; not by viſible ſteps, but by the ſecret increaſe of vertues. Let us ſtill remember the noble examples propoſed in Scripture. If luſt tempts thee, call to mind the holy *Ioſeph*: and if it ſets furiouſly upon thee, breake violently from it, and cry out unto thy ſelfe, *ſoul remember Ioſeph*: and if againe it returnes, cry out againe, *ſoule remember Ioſeph*; and he was *propoſed* to be *remembred*. If thou art

art tempted to *diſtruſt* in God, being ready to be ſwallowed up by thy *enemies* and *deſpaire*, remember *David*; and if feare does yet aſſaile thee, cry confidently unto thy ſelfe, *ſoule, remember David.* Let us take *Caſſianus* his advice; let us *firſt* fight courageiouſly againſt our greateſt ſinnes: and the reſt will be over come with an eaſy victory. Let us take alſo that excellent counſaile of S. *Baſil*; let us *compare* the *preſent* day with the *former* day: ſo to underſtand exactly our own proficiency. As the merchant uſes his bookes of account, ſaies S. *Chryſoſtome*, Let us conſider what ſpeech we have ſpent upon diſgraces of other men; what upon fooliſh jeſts, what upon uncleaneſſe; how we have imployed our hands, our feet, our eyes. And let us know, it is as abſurd, to think our ſoules can be kept clean without ſuch ſearching, as to think our garments can be kept cleane without bruſhing, our houſes without ſweeping, our gardens without dreſſing; or to expect comlineſſe and order in a City, without the eye of a Magiſtrate to diſcrie offenders, yet for all our ſearching, we muſt not think we ſhall be free from all ſinne; we cannot kill it, but we muſt ſuppreſſe it. Whether thou wilt or no, the *Jebuſite* will dwell within thy borders, (*Iudg.* 1. 21.) conquered he may be; caſt out he cannot be. Wherefore let every one examine himſelfe, and then think he has profited, ſays S. *Bernard*, not when he finds nothing, which may be reprehended; but when he reprehends ſomewhat which he finds. Then haſt thou

ſearched

ſearch'd thy ſelfe, not in vaine, when thou findeſt, that againe thou haſt need of Searching; And if thou doſt it always, when thou haſt need; thou doſt it always. But this *examination* muſt be *ſerious*, it muſt be *ſolemne:* we muſt goe into the preſence of God with all *Humiliation*, examining our ſelves in his preſence, by his *Commandements*, which will ſhew unto us all the *kinds* of our ſinnes, as our *memory* muſt recall unto us the *greateſt acts* of our ſins; And then, no doubt, but our examination will break forth into *Confeſſion*; and we ſhall crie out with the Leaper, *Vnclean, Vnclean* (*Levit.*13.45.) Then let us immitate the good *Hezekiah* (2 *Kin.*19.14.) So let us acknowledge before him all our ſins, & beſeech him as our mercifull Phyſitian, to deliver us from them. Then will this mournfull confeſſion not goe alone; It will be attended with a *Reſolution* to *forſake* even our moſt *dearly beloved ſinnes:* it will make us *pray againſt* our own *heart*; againſt our *naturall* heart, but *not* againſt our *regenerate* heart. It will make us pray more againſt the *uncleanneſſe* of our ſinne, then the *puniſhment:* which is the true marke of true repentance. Laſtly: this Reſolution will at laſt proceed unto *Execution*; and will make us puniſh our ſelves with holy *Exerciſes:* which are *puniſhments to a ſinner*, as they are *delights* to a *repentant ſinner.* It will make us *reſigne up* all our *Affections* unto God, that we may be a living and acceptable ſacrifice unto him. Now becauſe man has but three things to offer unto God, his *Soule*, his *Body*, and his *Goods*; this will make him offer up his *Soule* by *Prayer*, his *Body* by *Faſting*, and

his *Goods* by *Almes*. And ſince our *Offering* muſt be *free* from all *uncleaneſſe*, which is our *ſinne*, this will make us put away all our ſinnes: which being principally reduced unto three, by S. *Iohn* (1 *Ep.* 2. 16.) unto the *Luſt* of the *Fleſh*, the *Luſt* of the *Eyes*, and the *Pride* of life, that is, unto *Luſt*, *Covetuouſneſſe*, and *Pride*; we ſhall put away theſe three, by the three foreſaid vertues; we ſhall *put away luſt* by *Faſting*, *Covetuouſneſſe* by *Almes*, and *Pride* by *Prayer*, by the humility of prayer. And when by prayer we ſhall have obtained *Perſeverance* in *Prayer*, in *Almes*, in *Faſting*, then may we with *truth* to our own ſoules, ſay, we have judged our ſelves, and with *triumph* to our own ſoules, ſay, *we ſhall not be judged*; we ſhall not be judged. This is the *benefit* of the *judgement* of *Man*: but now behold if man's judgement prevent it not, behold the *horrour* of the *judgment of God*. And this we muſt alſo ſeriouſly behold, it being a *fearfull* thing to fall into the *hands* of the living *God*. But if we would judge our ſelves, we ſhould not be judged; we ſhould *not be judg'd*. The *Iudgements* of *God* are by the Apoſtle diſtinguiſhed into *chaſtizements*, and the *Condemnation with the world*; with that world, the world of the perſeveringly unrepentant, for which our Saviour prayes not. Chaſtizements may be inflicted, were inflicted even in the Apoſtle's time, on ſome looſe Chriſtians; which by an impure acceſſe to the Lord's Table, not diſcerning the Lod's Body, were ſometimes puniſhed with diſeaſe, and ſometimes with death. Yet even in thoſe chaſtizements, in thoſe judgements there

there might be ſecret mercy; and even in death not the deſpaire of a future life; puniſhment here being uſually inflicted, that we may judge our ſelves, and eſcape puniſhment. And if we judge our ſelves, though here we may ſuffer the judgment of *Correction*, we ſhall be ſure to eſcape the horrour of the laſt judgmẽt, the judgment of *Confuſion*: which God has made ſo dreadfull, that by the *feare* of *Hell*, he might bring us to the feare of *God*; & by the *Feare* of God, he might bring us to the Love of God; and that laſtly by Hell he might bring us to Heaven. That therefore we may be mindfull to judge our ſelves, we muſt be mindfull of God's *Laſt judgment*; in which, is wonder enough for the moſt prophane, and for the moſt Curious! A judgment, which does exceed all Perſecutions, Warre, Peſtilence, Earthquake, Famine, not only by *Horrour*, but by *Eternity*. And if we conſider it, we ſhall find it *Dreadfull* in all reſpects; dreadfull for the *Secrecy*, for the *Suddeneſſe*, for the *Preparation*, for the *Seſſion* itſelfe, for the *Execution*! Dreadfull for the *Secrecy*; which is ſo wonderfull, that the day and houre of that judgment is not knowne to Chriſt himſelfe, who ſhall be Judge in that day; It is not knowne to the Sonne of man. Some goe yet higher: It is not knowne unto the Sonne of God: It is not knowne unto him, as he is God the Sonne, that is, according to his owne perſonality, but only according to his Nature by which the Father, and the Sonne are one. S. *Auſtin* ſpeakes more breifly, *Pater ſcit: ideo hoc dixit, quia in patre & filius ſcit.* Thus only by

his divine nature our Saviour knows it in his humane nature. It is the Speech of S. *Gregory. In natura humanitatis novit Chriſtus diem judicii, ſed non ex natura humanitatis.* He knows it being man; not *as* he is man. But this day was a ſecret, which he reveal'd not to his Diſciples: but to ſtay their curioſity, told them; It was not for them to know the times and ſeaſons, which the father had kept in his own power. Upon which words, ſaies S. *Auſtin*, In vain is all ſearch to know the end of the world, ſince Truth it ſelf had made known unto us thus much for truth, that this truth is not to be known. Dreadfull alſo is this judgment for the *Sodaineſſe*. The former dreadfullneſſe, which was from the ſecrecy, was in reſpect of our *Knowledge*; but this from the Sodaineſſe, ſhall be in reſpect of *Preparation*. A man may be prepar'd againſt many things, that ſhall come ſecretly; but this ſhall alſo come ſodainly; the world ſhall *not* be *prepar'd*; *In ſuch an houre as you thinke not*, *the* Sonne of man comes (Matt. 24. 44.) *The day of the Lord ſo comes as a theefe in the night: for when they ſhall ſay, Peace and ſafty, then ſadaine deſtruction comes upon them, as travaile upon a woman with child, and they ſhall not eſcape* (1 *Theſſ.* 5. 2, 3. As in the dayes of *Noah* and of *Lot*, there was water and fire, though not to purifie, but confound: ſo ſhall it be by fire in the day of the Lord. Indeed when he comes, what ſhould ſtay his Judgment? for when he comes, ſhall he find faith on the earth? As in the dayes of *Noah*, but eight righteous perſons were found, and as in the dayes of *Lot*, but halfe ſo many

many in the Cities, which were then deſtroy'd; ſo ſhall it be in the day of the Lord; though not ſtrictly ſo few, yet but very few ſhall then eſcape; the wicked becomming fuell in that fire, and their number increaſing it! when therfore the ſignes of that day come, the world ſhall be ſurpriz'd with fear and horrour! with ſuch feare and horrour, as ſhall be their firſt Hell! Dreadfull is this Judgment for the *Preparation* alſo: there ſhall be preparation for it in the *Heavens*, in the Aire, in the *Seas*, in the *Earth*! Preparation in the heavens, in the *Sunne* and *Moone*! They ſhall now be ſignes not of comfort, but of Judgment! *The Sunne ſhall be turn'd into darkneſſe, and the moone into blood, before the great and the terrible day of the Lord come* (*Joel* 2. 31.) Which gaſtly darkneſſe in the Sunne and Moone, the wicked ſhall not be able to neglect. And though they did in this life neglect the ſignes of Gods Mercy, yet ſhall they not be able to neglect theſe ſignes of his Juſtice! They ſhall not eſcape this darkneſſe by a figure, taking the Sunne and Moone for the *Church*, which in the time of *Antichriſt* ſhall be *Obſcur'd*; or phantaſtically making the *Sunne* to ſignifie the *Devill*, and the *Moone* the *Reprobate*, as *Origen* implies: though this laſt would be no comfort to them. They ſhall not eſcape this darkneſſe by ſaying, the Sunne and Moone ſhall *Seeme* to be dark'ned, becauſe they ſhall be *Out-ſhind* by the Glory of *Chriſt* at his comming: no, this darkneſſe ſhall be a ſigne, *before* the glorious comming of *Chriſt*. They ſhall not eſcape this darkneſſe, by making it only a kind of ſpeech,

to ſignify the *Calamity* of that time: for, this were to make the ſignes rather in the earth, than in the heaven. But our Saviour ſayes expreſſely, *There ſhall be ſignes in the Sunne and Moone*: Now, what ſignes were in them, if there were no Change in them? Nor ſhall they eſcape it by quarrelling with the *manner* of *effecting* it: which ſhall not be, as ſome have ridiculouſly phanſied, by the vaſt clouds of ſmoake, that aſcend from the burning of the world: this darkneſſe ſhall be before that fire; or els there would be no body left to ſee that darkneſſe; but it is ſaid, that at that dreadfull ſight, mens hearts ſhall faile them. Nor ſhall this darkneſſe be effected by an eclipſe: the *Aſtronomers* can tell us, that by an eclipſe, the Sunne and Moone cannot both at once be darkned: the Sunne being eclips'd by the interpoſition of the Moone, between his light and our eie; the Moone being eclips'd by the interpoſition of the earth between the Sunne and Moone. Nor need we ſuppoſe the interpoſition of ſome cloudes, or the like darke bodies in that day, to hinder their light. He is able to deprive thoſe glorious bodies of their light: nay, which is a greater wonder, he is able, leaving them their light, to take from them their power of ſending-forth their light; as he tooke away the power of burning from the fiery furnace, into which the three children were caſt. But ſhall we define the wayes of the Allmighty, and appoint *him* his Counſailes? No more may we appoint the *Continuance* of this darkneſſe: which, whether it ſhall be longer then the darkneſſe in *Ægypt*, which laſted

laſted three dayes; or ſhorter then the darkneſſe at our *Saviour's Paſſion*, which laſted but three houres; we have no more uſe of ſuch knowledge, then knowledge of the Continuance. But this we know, that it ſhall be long enough, to prove the inſtant approach of the Lord's comming; and to drive the wicked not into repentance, but into deſperation. But yet there muſt be more preparation in the heaven, whiles preparation in the *Starres!* For the Starres ſhall fall from heaven, (*Matt.* 24. 29.) though *Reaſon* and the *Aſtronomer* will undertake to demonſtrate, that a ſtarre is of that bigneſſe, that the whole earth is not able to intertaine a ſtarre or two; Beſides, that the heaven is incorruptible, and the ſtarres fix'd in that incorruptible body. Indeed there is *no abſolute neceſſity* to underſtand this *Literally*: but yet S. *Auſtin* thought it *not improbable*; and S. *Chryſoſtome* not only thought it probable, but alleadges alſo that of the Prophet, (*Iſaiah*, 34. 4.) *All the hoſt of heaven ſhall be diſſolved, and the heavens ſhall be rolled together, as a ſcroll: and all their hoſt ſhall fall downe, as the leafe falls off from the vine, and as a falling fig from the figtree.* What is this, ſayes that Father, the Starres ſhall fall from heaven, as the leaves fall from the vine? whiles the vine has fruite, ſo long it requires the uſe of leaves to protect it; but afterwards the leaves fall away: ſo whiles there are inhabitants on the earth, the Starres in heaven will be needfull for the earth: but when night it ſelfe ſhall ceaſe to be, then likewiſe the Starres ſhall be no more. Which interpretation does

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no way diſagree, either with the wonder of that day, which ſhall be a day of wonder; or with the omnipotency of God, who can eaſily make them leſſe, and make them fall, who of nothing made them into this bigneſſe. Irreverent it were for us to examine, whether he will doe it by a miraculous compreſſion of the ſubſtance of a ſtarre, or otherwiſe, who can performe it ſo many wayes, beyond the feeble and ridiculous gueſſe of Reaſon. Which literall interpretation if any man leſſe like of, he may take S. *Anſtin's*; who by the falling of the Starres, underſtands the preparation, that ſhall be, againſt that day, in the *Aire*; For he thinkes, it more probable, that by this ſpeech is meant, that the Lightnings, flames, and fiery exhalations, which ſhall be before the laſt day, ſhall be ſo dreadfull, that one would thinke, the very Starres did fall from heaven. And eaſily may the world be thus affrighted, when as there ſhall be preparation in the very *Powers* of *heaven*, which ſhall be *ſhaken.* (*Matt.* 24. 29.) The powers of heaven; that is, as the Holy Fathers teach us to expound it, The bleſſed Angells of God in heaven ſhall tremble with reverent feare, before the day of judgment, at thoſe dreadfull wonders, which God will declare in the very heavens! There ſhall be alſo preparation in the *Seas*. *The Sea and the waves ſhall roare.* (*Luk.* 21. 25.) The *height* of the waves ſhall frighten thoſe that dwell by the ſhoare; and the *Out-crie* of the waves ſhall frighten thoſe that dwell afarre off. There ſhall be preparation alſo on the *Earth*. The *Sibylls* tell us, that at that time the

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beaſts ſhall rune *belowing*, and roaring through the fields and Cities; that the *Trees* ſhall *ſweat blood*; and that the *Sea* ſhall throw-up fiſh on the *drie ground*. Nay, the Scripture tells us, that *Men* ſhall be *more* amas'd; that their *hearts* ſhall *faile* them for feare, and for looking after thoſe things that are comming on the earth (*Luk.* 21. 26.) A ſinner ſhall then be like a bird, that has flowen about in the pleaſure of the fields, and at laſt falls into a nett: So ſhall the ſinner fall into a ſnare; he ſhall be caught. The pleaſures of the wicked ſhall be like *Jonah's* gourd; they ſhall for a time ſit under the ſhadow of their honours, of their wealth, of their pleaſure: but theſe ſhall all paſſe away, and leave them to the fury of the Sunne of righteouſneſſe. God ſhall arme all heaven againſt them, and a flood of fire, after all, ſhall be as a tenth wave; for there ſhall come alſo a *flood* of *fire*! unto which the Prophet *David* ſeem'd to allude. *Pſal.* 50. 3. *Our God ſhall come, and ſhall not keep ſilence: a fire ſhall devoure before him, and it ſhall be very tempeſtuous round about him.* But the Prophet *Malachi* is more evident, (*cap.* 3. 1.) *Behold the day comes, that ſhall burne, as an oven, and all the proud, yea and all that doe wickedly ſhall be ſtubble, and the day that comes ſhall burne them up, ſayes the Lord of hoſts.* S. *Paul* told his *Theſſalonians* as much (1 *Epiſt.* 1. 7, 8.) That when the Lord *Ieſus* ſhall be revea'ld from heaven, he ſhall take vengeance in flaming fire. S. *Peter* is more particular; *The earth and the workes, that are therein, ſhall be burnt-up* (2 *Pet.* 3. 10.) and the elements ſhall

melt with fervent heat. And the heaven it ſelfe is reſerv'd unto fire againſt the day of judgment (2 *Pet.* 3.7.) nay, that the heaven ſhall be ſett on fire, and be diſſolv'd. (*verſ* 12.) and that the heavens ſhall paſſe away with a great noiſe. (*verſ* 10.) well therfore may we remember, what the Lord ſaid by the Prophet *Joel.* (2. 30.) *I will ſhew wonders in the heavens, and in the earth, blood and fire, and pillars of ſmoake.* Yet concerning the order of this flood of fire, S. *Auſtin* places it in the end of the day of Judgment, though others would have it before, that this face of the world may be deſtroyd before that great Seſſion. And then ſhall the *ſigne of the Sonne of man* appeare in heaven: which ſome thinke ſhall be ſome *inſigne* of our Saviour's Victory. Some more particularly, though without warrant, thinke that it ſhall be the *ſigne of the Croſſe*; and that, when darkneſſe ſhall have overcaſt the world, there ſhall appeare in the *Eaſt a Croſſe of Light* to foreſhew the comming of the Lord. *Others* thinke this ſigne ſhall be the *glorious wounds* in our Saviour's body; at which ſight in the day of Judgment, the *Jews* eſpecially may be confounded. Yet ſome others thinke it ſhall be that *Prerogative Glory*, with which our Saviour ſhall then appeare. But ſince the interpretation of *this ſigne* is kept as *ſecret*, as the day in which it ſhall appeare: Let us conſider, how dreadfull the *Seſſion* it ſelfe ſhall be; A Seſſion, which ſhall be uſherd with the mighty *voice* of an *Archangell*, and of a *Trumpet*. It was the voice of a Trumpet, which the *Jews* did uſe in their warres, in their Temple, in their Feaſts, in their

their Aſſemblies (*Numb.* 10.) It was with the voice of a Trumpet, that the Law was given at Mount *Sinai*: but here the dead ſhall heare this Trumpet and this voice calling them unto judgment. And then ſhall they ſee the *Sonne of man* comming in the *Clouds* with *power* and *great Glory* (*Matt.* 24. 30.) They ſhall ſee that humane nature, which was prophan'd on earth: they ſhall ſee him come to be their Judge, whom once they judg'd; The *Jewes*, that would not know him, and the Heathen, and wicked Chriſtians that car'd not to know him, ſhall now behold him not without horrour, whom once they beheld not without hate or neglect. But now they ſhall ſee him come in the cloudes with power and glory: with glory, for he ſhall come upon a throne of cloudes; with power, for he ſhall come upon a throne of cloudes, the worke of his own hands; yea, all the wonders of that day ſhall be the works of his power; and he ſhall come with power to judge the quicke and the dead. He ſhall come with glory, ſuch glory, that all the Angels ſhall with reverent obedience waite upon him; upon him, whom none but impudent and obdurate ſinners durſt contemne. Will you ſee his glory? *Moſes* ſhall ſhew it to you, as it appear'd to the Elders of *Iſrael*; *who ſaw the God of Iſrael, and there was under his feet as it were a paved worke of a Saphire ſtone: and as it were the body of heaven in his clearneſſe* (*Exod.* 24. 10.) Will you ſee his glory? S. *John* ſhall ſhew it to you, as it appear'd to Him: *who ſaw a great white throne, and him that ſate on it; from whoſe face the earth and the heaven*

fled away, and there was found no place for them (*Rev.* 20. 11.) Will you ſee his glory, you ſhall ſee his Kingdome: for then ſhall be fullfill'd that petition in our prayer, *Thy Kingdome come*: That ſhall be the firſt day of his glorious Reigne. Behold his *Aſſiſtants*, *Angells*, *Saints*, more eſpecially the *Apoſtles*, He ſhall come with *all* his holy Angells (*Matt.* 25. 31.) Heaven ſhall be empty, ſayes S. *Chryſoſtome*, in the day of judgment: when all the Angells and the Saints of heaven ſhall deſcend from heaven to attend the Lord *Ieſus* unto judgment. O glorious judgment! O dreadfull Judge! before whom all the perſons that have been from the creation, and ſhall be till that day, ſhall in that day all at once appeare! when ſinne ſhall have no cloake; nay, when the body ſhall have no covering; but all the whole world ſhall ſtand naked & trembling either with horrour, or reverence, looking-up unto the Lord of glory! He ſhall come with all his *Saints*, who ſhall aſſiſt him in judging the world: *Doe ye not know, that the Saints ſhall judge the world?* (1 *Cor.* 6. 2.) They ſhall aſſiſt him by their holy *lives*, compar'd with the abhominations of the wicked. They ſhall aſſiſt him by their *conſent*, and *applauſe* of his ſentence againſt the wicked. They ſhall aſſiſt him with honourable *attendance*, being taken up into the aire at the time of this judgment, and placed at his right hand. The *Apoſtles* more eſpecially ſhall aſſiſt him, in this judgment. Our Saviour himſelf told them as much. (Matt. 19. 28.) *When the Sonne of man ſhall ſit in the throne of his glory, ye alſo ſhall ſit upon twelve thrones, judging*

judging the twelve Tribes of Iſrael. And peradventure, as ſome reverently thinke, their ſeats ſhall be glorious cloudes proportion'd to their excellency, who, though they ſhall judge the *World*, which reſiſted or deſpis'd their Doctrine; yet more particularly ſhall they judge the *twelve Tribes* of *Iſrael.* For when the *Jewes* ſhall be about to ſay for themſelves, that they could not beleeve in *Chriſt*, becauſe they were commanded to keep the Law of *Moſes*; the Apoſtles, ſayes S. *Chryſoſtome*, ſhall judge them; becauſe they likewiſe did firſt obey the Law of *Moſes*, and afterwards chang'd that obedience into *Faith* in *Chriſt.* So alſo meditates S. *Jerom.* Nor ſhall they only judge *Men*, but alſo *Angells. Know you not*, ſayes S. *Paul*, *that we ſhall judge Angells?* (1 *Cor.* 6. 3.) thoſe wicked Angells, that would have exalted themſelves againſt the Almighty: Behold alſo the *Solemnity* of this judgment, in the *Continuance* of it. For, to the glory of this Seſſion and of the *Saints*, before the face of the wicked, S. *Auſtin* thinks, that it ſhall continue at leaſt the length of a day. Unto which ſome would extend the meaning of thoſe words (Matt. 24. 27.) *As the Lightning comes out of the Eaſt, and ſhines even unto the Weſt: ſo ſhall alſo the comming of the Sonne of man be*; As if our Saviour ſhould ſpend the length of a day in paſſing from the Eaſt unto the Weſt, that ſo he might be beheld of all the world. But the ſafeſt knowledge of theſe Circumſtances muſt be obtaind not by the bold inquiry of ſtudy, but by the modeſt expectation of experience; The method of the actions in that day, being chiefly to be learn'd

in that day: in which the ſinnes of the whole world ſhall be reveal'd. Which *Manifeſtation of ſinnes*, ſhall be one of the moſt wonderfull actions of our Saviours power in that day: in which the Lord will ſearch the World as he ſaid he would ſearch *Ieruſalem*, (*Zeph.* 1. 12.) he will *ſearch it with candles*; there is light in the ſearch; he will not only *ſearch*, but alſo *diſcover*. *Thou didſt it ſecretly*, ſaid the Lord by *Nathan* unto *David*; *but I will doe this thing before all Iſrael, and before the Sunne.* But *how* will the Lord in that day diſcover ſinne! even as the Sunne-beame pearcing into a room diſcovers the duſty atoms, which before we ſaw not; he will diſcover them as eaſily, as he can diſcover the multitude of fiſhes now hid in the Sea, if it ſhould but pleaſe him, as he ſpeakes by the Prophet *Iſaiah* (50. 2.) to *drie-up the Sea, and make the rivers a wilderneſſe and make their fiſh die for thirſt.* But *how* will the Lord in that day diſcover ſinne? why, S. *Paul* tels us (1 *Cor.*4. 5. that the Lord at his comming will *both bring to light the hidden things of darkneſſe, and will make manifeſt the counſailes of the heart.* It ſhall be donne by the power of God, by the light of *Revelation.* Yet *how* will the Lord in that day diſcover ſinne! why, the bookes ſhall be open'd, the bookes of men's conſciences ſhall be open'd they ſhall be open'd, whether they will or no; and they ſhall be read, not only by every man's ownſelfe, but alſo by all others; not only every man's ſinnes ſhall be made known to himſelfe, but alſo to every man els; by the power of God and the miraculous light of revelation, to every

every particular man; as S. *Chryſoſtome*, teaches us, and S. *Anſelm*; who ſayes, that men's ſinnes ſhall be ſeen, as the Sunne is ſeen by every eie; S. *Baſil* ſayes, they ſhall be ſo revealed, that they ſhall be *heard* (εἰς ὑξάκουσιν) of all Angels and men. And then will the Almighty pronounce *Sentence* upon the workes of men. In the laſt day of the *Creation* God examin'd all his *own* workes, and pronounc'd them all to be very good: and in the *laſt* day of judgment he will examine all the works of *men*, but what judgment will he pronounce of *Them*? Surely he will ſay, They are almoſt all very bad. Yea, he will pronounce a more dreadfull judgment upon the Authours of them; who ſhall beginne their pain, before their judgment is pronounc'd. For, as S. *Bernard* ſayes, The juſt ſhall be call'd firſt; *Chriſt* ſhall firſt ſay unto the righteous, come ye bleſſed of my Father; that ſo the wicked, ſayes he, may be the more tormented; according to that of the Prophet *David*, (Pſ. 112. 10.) *The wicked ſhall ſee it and be greiv'd, he ſhall gnaſh with his teeth, and melt away: the deſire of the wicked ſhall periſh.* And then ſhall that burden of the wicked be layd upon them, Depart ye curſed into everlaſting fire. O, what a ſeparation will *that bee!* when the holy angells ſhall catch-up the Godly to meet Chriſt in the aire; (1 *Theſ.* 4. 17.) & then the wicked ſhall be caſt into a furnace of fire. In the beginning God divided between *the light and the darkneſſe*: So will he doe at the laſt day. What is the light, in figure, but the Juſt! what the darkneſſe, but the wicked? So ſpeakes the Apoſtle (Eph. 5. 8.)

Ye

Yee were ſometimes darkneſs; but now are yee light in the Lord; that is, you were once wicked, but now are righteous. In this world there is both light & darkneſſe: but in the end of the world, the light and darkneſſe ſhall be ſeparated. In this world there are both good and bad: but in the end of the world, the bad ſhall be ſeparated from the good. Which *ſeparation* is a part of the *Execution*, for which this judgment is ſo dreadfull. They ſhall depart from the face of the Lord: but, O, whither ſhall they depart! ſhall they depart as *Cain*, to be vagabonds upon the face of the earth? No; there is no returne unto the earth! though ſome have thought, but never prov'd, that the place of torment ſhall be on the earth, and in the channels, where the Seas now ſwell. But this is oppos'd not only by truth, but alſo by errour, that errour of ſome, who becauſe it is ſaid, there ſhall be a new earth, wherein dwels righteouſneſſe, have therfore beleev'd, that the *godly*, at leaſt a great part of them, ſhall even here injoy for ever a heaven on *earth*, beyond the Poëtry of the *Millenaries*. But can this earthly heaven agree with our Saviour's *Aſcenſion*? will not this want its intended effect, if by the vertue of this, the *righteous* alſo (the members of his myſticall body) ſhall not *aſcend*? when therfore it is ſaid, there ſhall be new heavens and a new earth, *wherein dwels righteouſneſſe*, we may underſtand it, not only of the Heavens (though ſome margents would ſo inſtruct us) but alſo of the *Earth*; though with this difference; that in the new heavens there ſhall be righteouſneſſe; and in the new earth there

there ſhall be *no more unrighteouſneſſe*, the wicked, and conſequently wickedneſſe, being taken away. But whither ſhall the wicked at laſt depart? ſome have placed their *Hell* next under the Sphere of the *Moone*; induced by miſtake of the parable of *Lazarus* and the Rich man, between whom becauſe there is expreſs'd a diſcourſe, they have thought, that Hell borders upon Heaven. But parables being in effect Similitudes, are not ſo properly intended for ſtories of truth, as for the Illuſtration of it. Beſides we need not for proofe of the poſſibility of the dialogue, imagine a neighbourhood of theſe different places: ſince it were as eaſy for the divine power to make the Ear to heare from heaven to hell, as it was to make the eie of his martyr *Stephen*, accurately to diſcerne from earth to heaven. Beſides, though their Imagination were granted, it would not halfe ſerve the turn, the diſtance from the concave of the Moone to the higheſt heavē, ſo much exceeding the ſpace between the earth and the Moone. Moſt men then conſidering the extreme oppoſition of the juſt and wicked, have accordingly ſuppos'd the places prepard for them to be at an extremity alſo of diſtance. The wicked then muſt depart from the face of the Lord; and this is their pain of loſſe: & whither ſhall they depart, but into everlaſting fire? This is their pain of ſenſe. *The Lord ſhall ſwallow them up in his wrath, and the fire ſhall devoure them.* (*Pſal.* 21, 2.) And ſo indeed ſome literally thinke (as *Abulenſis*) that the earth ſhall open, and ſwallow them up into hell; and then ſhall cloſe upon them; as it befell the three

rebels, *Corah*, *Dathan*, and *Abiram*. In proſecution of which ſuppoſall, ſome imagine, that in the midſt of the earth there ſhall be prepar'd a hollowneſſe, of capacity ſufficient for the multitude of the wicked: and that ſince their bodies naturally heavy, muſt deſcend towards the center, they ſhall there make one unhappy maſſe, or lumpe, in eternall ſorrow! But ſuch wild phanſy we may rather reſtrain with the ſobriety of that wiſe *Jew*, the Authour of the ſecond book of *Eſdras*, (chap. 9. v. 13.) *Bee thou not curious, how the ungodly ſhall be puniſh'd*; that is, to know what God would not have thee know. The humane wiſdome of *Ariſtotle*, did indeed examine the curious errours of the Philoſophers about the Soule: and the Chriſtian wiſdome of the learned *Irenæus*, ſtudied the depths and madneſſe of the *Valentinians*; counting the knowledge of them as uſefull, as the defence vile; and teaching us more happily to eſcape them, then to underſtand them. Led then by Scripture we may ſeverely know, that with fire the wicked ſhall be tormented; the power of which we muſt acknowledge, though we know not the kind: and to them it may be ſaid as it is in *Iſaiah* (chap. 5. 11;) *Behold all yee that kindle a fire, that compaſſe your ſelves about with ſparkes: walke in the light of your fire, and in the ſparkes that you have kindled. This ſhall ye have of my hand, ye ſhall lie down in ſorrow.* Yet does not the ſame Prophet crie-out again, (chap. 33. 14.) *Who amongſt us ſhall dwell with the devouring fire? who amongſt us ſhall dwell with everlaſting*

laſting burnings? He implies not yet the impoſſibility of them, but the horrour. For in ſorrow they ſhall lie down; they ſhall dwell with fire, they ſhall dwell with death! with Eternall death! *Seneca*, though a Heathen could ſay, *Mors timenda erat, ſi tecum eſſe poſſit*; Death were a terrible thing indeed, if it could be a part of a man's houſhold; if it could inhabite with a man! And there it is ſo: death feeds upon them. It was the Lord that ſaid, (Deutr. 32. 41, 42.) *If I whet my glittering ſword, and my hand take hold on judgment, I will render vengeance to my enimies, and will reward them that hate me. I will make mine arrowes drunke with blood, and my ſword ſhall devoure fleſh.* Here is the execution of the threatning; The *worme of Conſcience* ſhall feed on them: that worm bred out of the Corruption of their owne foule ſinnes. *Death ſhall* feed on them. *Like ſheepe they are layd in the grave, death ſhall feed on them* (*Pſal.* 49. 14.) Theſe ſheepe ſhall become paſture: and, as *Innocentius* ſayes, as graſſe, when it is fed on, is not pull'd-up by the rootes, but only the blade of it is cropt, that ſo it may perpetually renew: ſo ſhall the wicked, as the paſture of death, perpetually renew to be fed upon. And this apprehenſion of *Eternity* is that, which breaks the heart of the wicked! *The perpetuall hills did bow, his wayes are everlaſting*; ſayes the Prophet Habakkuk, (c. 3. 6.) *Incurvati ſunt colles mundi, ab itineribus æternitatis ejus*; ſayes the *Latine* Interpreter: which ſome do myſtically underſtand of mighty ſinners; that even the proudeſt

and mightieſt ſinners in the world ſtoope and are heart-broken with the remembrance of the eternity of hell-torments! Nor ſhall they have in that journy of eternity *any companions* to *comfort* them; they ſhall have no companions but ſuch as hunger, thirſt, watching, fire, darkneſſe, devils, and deſperation! Yet, *will the Lord caſt-off for ever? and will he be favourable no more? Is his mercy clean gone for ever? doth his promiſe faile for evermore? Hath God forgotten to be gracious? hath he in anger ſhut-up his tender mercies?* as the Prophet *David* aſkes (*Pſal. 77. v. 7. 8. 9.*) You ſhall have the Lord's owne anſwer by his Prophet *Ezechiel*, (c. 7. 4.) *Mine eie ſhall not ſpare thee, neither will I have pitty; but I will recompence thy wayes upon thee.* O then, let us tremble at God's judgment, that we may never tremble under it. Let us avoid it, by meeting it. He that by meditation continually feares hell, has leaſt need to feare. Remember that inſtruction of our Saviour; *Pray that your flight be not in winter, or on the Sabbath-day* (*Matt.* 24.) That is, ſayes S. *Chryſoſtome*, that it be not in ſuch a time, wherin thou canſt make no eſcape: In the winter the weather hinders thee from flying, and on the Sabbath the Commandement ſtayes thee. To all that are unready in their account in that day of judgment, it ſhall prove a winter, a Tempeſt: And they ſhall find a ſeverer command, than on the Sabbath; they muſt ſtay whether they will or no. Let us therfore judge our ſelves, that wee may not be judg'd; and that ſo, when the Lord Ieſus ſhall appeare, we may have confi-

dence,

dence, and not be aſham'd before him, at his comming. Which grant, O thou that ſhall come to be our judge; and by the judgment, which thou didſt ſuffer, ſave us from the judgment, which thou wilt inflict; that we may give praiſes unto thee, and to the father, and to thy bleſſed Spirit, world without end.

FINIS.

OF

Spirituall Sorrow,

A SERMON

BY

BARTEN HOLYDAY,

Doctor of Divinity.

OXFORD,

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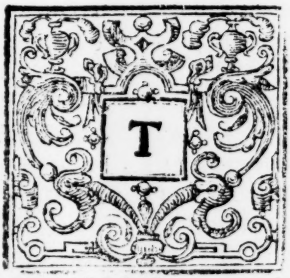
Ierem. 9. 1.

O that my head were waters, and mine eies a fountaine of teares, that I might weepe day and night for the ſlaine of the daughter of my People.



THE Deſire of Sorrow may ſeem very ſtrange: and yet it is not ſo wonderfull, as Happy. It is indeed contrary to Man's nature; and yet it tends to the perfection of his Nature. The Soule is never moved by deſire unto any thing; but that which ſeems good; we may almoſt ſay, but

unto that, which ſeems good to the body; the ſoul in the body being commonly perſwaded by the body. And yet ſometimes it deſires ſorrow; ſorrow, which is contrary to the pleaſure of nature: the practice of ſorrow before man's fall being unknowne unto him; and ſince his fall being hatefull to him. Yet the Body, which oftentimes does ſeduce the Soule, is ſometimes alſo perſwaded by it; and rais'd both to apprehend and deſire a pleaſure in ſorrow; Not that, which ariſes from the miſtaking melancholy of the body; but that which happily and judiciouſly proceeds from the wiſdome of the Soule; ſince as by ſinne we runne to the extreameſt diſtance from God, ſo by Spirituall ſorrow we runne to the extreameſt diſtance from ſinne. This is the Art of Repentance! by which we may alſo farther obſerve an excellent difference between the *Stoique* and the Chriſtian; The *Stoique* fondly intends to make man like God, by making him without Paſſion, and ſo without Change, yet without Grace: the Chriſtian on the Contrary indeavours to be, neither without paſſion, nor without change, and yet like God; whiles he labours to Sanctify his Paſſion, and therfore his change, by grace. And this ſorrow, when it does deeply affect the Soul, does not only affect the Soul: but uſes the Eies inſtead of the Tongue, to declare itſelfe; as here our Prophet expreſſes his deſire, to expreſſe ſuch ſorrow and ſuch Teares. In whoſe Lamentation we may firſt behold, The Nature of the ſorrow; which being expreſſed by the nature of a *Change*, we may view in it the things, that

that muſt be chang'd; which will appeare to be the *Head* and *Eies:* as alſo the things, into which they muſt be chang'd: which likewiſe will appeare to be, *Waters*, even a *Fountain*, yea a fountain of *Teares*. Next we may view the *Object* of the *Sorrow*; or what it is, for which ſuch Lamentation is to be made; which though the Prophet ſayes is the ſlaughter of the people; yet more vehemently he expreſſes it to be the ſinnes of the People, the Cauſe of the Slaughter. At the foulneſſe of which ſight, the ſight of ſinne, we likewiſe may be moved to a like holineſſe of ſorrow; wherby to waſh away ſuch foulneſſe; The ſight of blood indeed may move us to Compaſſion; but the ſight of ſinne more happily unto Amendment. Let us firſt then view the *Nature* of the *Sorrow* deſcrib'd by the parts affected and inſtructed by it, as it does thus ſadly and wiſely expreſſe it ſelfe, O that my head were waters, and mine eies a fountain of teares. The *Head* is the ſeate of Wiſdome and of the ſenſe; the ſorrow then, that proceeds from the Head, muſt be a ſorrow, that flows from Reaſon; it muſt be a ſorrow, that affects the ſenſe; and therfore a reaſonable puniſhment of our ſelves. And ſince from the head are deriv'd the Nerves, by which both ſenſe and Motion is diſtributed to the whole body; the ſorrow of the Head muſt affect both the ſenſe and motion of the whole body. And thus did ſorrow affect the good King *Hezekiah*, as he ſpeakes of his own mournfull pace, (Iſaiah, 38. 15.) *I ſhall goe ſoftly all my yeares in the bitterneſſe of my Soul.* Man indeed is made to be thus

wiſe; thus ſorrowfull; his brain being for his proportion, both greater and moiſter, then it is in other creatures. And as the Head is frequently taken for thoſe things, which are either Firſt or Chiefe; ſo this wiſe ſorrow in the life of a Chriſtian; will truly challenge ſuch Excellency and Priority. The *Beginning* of the year is in *Ezekiel*, (40. 1.) call'd ראש, the *Head* of the yeare: but more truly may the ſorrow of the Head be call'd the Head, or beginning, of the yeare of man's Converſion. Nor does that in the Originall only ſignify the Head, but ſomtimes alſo (as in *Lament.* 3. 19. the *bitterneſſe of affliction*, and ſometimes (as *Deut.* 29. 18) the *bitterneſſe of ſinne*: to which laſt S. *Peter* alludes, *Act.* 8. 23. ſpeaking of *Simon Magus*; as likewiſe S. *Paul.* (*Heb.* 12. 15.) Indeed, this bitterneſſe of *Sorrow* is moſt agreable to the Head, from whence the bitterneſſe of *Sinne* did before ariſe. Which ſorrow the head does ſometimes expreſſe by the *ſhaving* of it, as in *Job* (1. 20.) as ſometimes by the Motion, or *ſhaking* of it, as alſo in *Job.* (16. 4.) but moſt happily does the head expreſſe it by the *Eie*; which, as the Philoſophers obſerve, declares our Hate and Love; but we muſt adde, moſt happily, when in religious teares it ſhewes our Love of God, by our hate of ſinne. The *Phyſiognomer* tels us, that the beſt eie is a moiſt eie, that ſeemes to ſwimme in his Orbe: which is a ſurer rule in the Spirituall conſtitution of it; and does not only teach us the complexion of the Eie, but alſo the Duty. A clos'd eie, was, in the Poëtry of the Ancients, us'd as the embleme of

of death: and an eie dark'ned with repentant teares is a good embleme of our Mortification; which is the death of ſinne. עין an *Eie*, ſignifies alſo a *Fountain*; a fountain being an eie of the earth, and an eie being a fountain of the head. They are both alike alſo in the Abundance and ſpeed of their waters, which they ſend forth. And therfore *Jacob's* poſterity is compar'd unto them (*Deut.* 33.28.) *The fountain of Jacob ſhall be upon a Land of corne and wine.* The *Latin* Interpreter has it, *Oculus Jacob*, the *Eie* of *Jacob*; to ſignify, that his poſterity ſhould as ſpeedily and mightily flow forth on the earth, as waters guſh out from the Eie, or fountain. Moſt aptly then does the Prophet here, in his plentifull ſorrow, wiſh that his head were *waters*. מים which ſignifies *waters*, is a word alwayes of the plurall number, to imply their abundance; which, as ſome thinke, is expreſſed in the compoſition of the word, deriving it from ים the *Sea*, and חים to *trouble* and *make a tumult*; intimating the conditions of true ſorrow; which is happily with abundance of teares, and with the out-cry of a holy lamentation. And aptly did he wiſh his head to be waters: it was to wiſh a change, and yet a likeneſſe; there being ſuch ſimilitude between the brain and water; both of them being cold and moiſt. Some of the ancient Philoſophers hold, that all things had their beginning from the Water: which made the *Greek* Lyrique ſing, Ἄριστον μὲν ὕδωρ: which excellency may truly be attributed to the waters of a holy ſorrow; the after-workes of a righteous man taking their beginning from ſuch true repentance.

pentance. Theſe alſo being waters, upon which the Spirit of God does move; and in both we may ſee the effect of his cheriſhing providence: the waters by a ſingular bleſſing being ſingularly fruitfull; but theſe waters doe *bring forth* more admirable fruits, the fruits of the Spirit. The Ancient Heathen had a Beleife of a divine power in water: but in theſe our Sanctified waters we have an Experience of it. And the rather does the divine power delight in theſe, becauſe of their purity; theſe being the only waters, that are troubled and yet pure. And ſo pure they are, that as of all the meer elements there is none but the water, wherein we are able ſo clearly to behold our owne image: ſo are there none of our workes, wherin we are able ſo to behold the true image of our ſelves, as we may in the waters of repentance. Now the beſt waters are not only cleane, but alſo *cleanſing*; nay, truly *Medicinall*, and ſome *Miraculous*: and have not theſe waters theſe qualities? theſe prerogatives? If a viper be bruis'd in water, it becomes, as ſome tell us, a ſoveraigne Phyſique againſt venome: and when our former ſinnes are bruis'd in the waters of repentance, ſuch waters prove *powerfull antidotes* againſt the power of ſinne. Nay, you may ſee their miraculous power, whiles they ſave us from ſinking to the depth of hell: ſo that theſe will prove a ſurer foundation, than thoſe upon which S. *Peter*, ventur'd to walke; They had not been a foundation, had not miracle been their foundation. Yet though the waters of holy ſorrow be rare with us for their power, they muſt not

not be as rare with us for their uſe: but we muſt remember, that as water is the drinke for moſt living creatures; ſo holy *David* made theſe waters his drinke. Indeed, without theſe the Spirituall life decayes; and as amongſt the *Romans*, he that had ſo highly offended, that he was forbidden the uſe of fire and water, was by that ſignified to be a condemn'd perſon: ſo whoſoever ſo offends God, that he denies him the heat of divine love, and will not beſtow upon him the waters of repentance, or a mourfull deſire of them, he ſhall by lamentable experience find, that in Gods ſight he is a condemn'd perſon. But theſe waters muſt not be like thoſe of the pitt, or of the lake: they muſt be waters of the *Fountain*; living waters, flowing waters. Now that Fountain-water is moſt pure and cleare, which flows from a rocke: ſo commonly are the teares, that flow from the hardeſt heart, when it is once chang'd into a Fountain; when God ſmites upon it, with his rod. Yet it is cheifly when God firſt ſmites upon it; for, as the waters iſſue from the Fountain with great violence, but paſſe with an undiſcern'd motion in the courſe of the ſtreame: ſo is it in the beginning and progreſſe of holy ſorrow. And therfore in another, yet a like reſpect, they may aptly bee expreſs'd by that *Lybian* fountain of the ſunne, (as it was call'd) the waters wherof were anciently ſaid to be hott at the morning and the evening, but at mid-day cold: ſuch too commonly are the waters of repentance: which at the morning of converſion, and the evening of life, more liberally flow forth with

with a greate heate of grace; but in the noon-day of life, when we are in the midſt of health and ſtrength, and conſequently of temptation, then are they oftentimes unhappily cold! Beſt therfore are they diſcern'd, when they are beſt; when they are firſt: for then are they chiefly like the fountaine, which amongſt other names the *Hebrews* call מקור, from digging, or cutting a vein of water: and ſurely holy ſorrow flows out ſo faſt, that we may ſay, God cuts a vein of teares. And you may remember, that *Salomon* moſt fitly (*Eccle.* 12. 6.) cals the Liver, which is the fountain of the veins, a fountain; *or the pitcher*, ſayes he, *be broken at the fountain*; that is, according to the interpretation of the *Chaldie* paraphraſt, *till the gall be broken upon the liver*: ſuch exquiſite ſimilitude there is between the ſwift motion of this blood and a fountain; theſe waters being like thoſe mention'd, *Pſal.* 18. 15. Thoſe *effuſions of waters*, as S. *Ierom*, renders it. The word is, אפיקי from אקף, to *offer violence* to *ones ſelfe*; expreſſing the violent ſpeed of theſe waters. Nor are they only violent, but alſo abundant, the fountain labouring to expreſſe *ſtreames* of water. Now that ſtream-water is held to be beſt, which flowes towards the riſing ſunne: ſo is that ſpirituall ſorrow beſt, which flows forth, as ſoon as the ſunne of righteouſneſſe firſt ſhines on the heart. And as the waters of a ſtream, the farther they are from a City, are uſually the purer: *ſo are the teares of thoſe, that are moſt retir'd from the tumults of the world.* And ſince we ſay, a ſtream runnes then with a full happy courſe,

when

when it drives-down whatſoever may hinder it in its courſe: ſo let our ſpirituall ſorrow freely flow-out, till it overthrows all unlawfull pleaſures, and all temptations whatſoever. But will you ſee, what kind of waters theſe are? The fountain can ſcarce ſhew them without a figure; this being a fountain of ſalt-waters, a fountain of *Teares*. Some waters indeed are *hot* and *ſaltiſh*, by reaſon of that, from which they paſſe: holy teares are of this nature, as proceeding from the heat of divine love; and fullfill that *Leviticall* and myſticall command, (*Levit.* 2. 13.) In all thy offrings thou ſhalt offer ſalt. Nor doe theſe waters want their ſpeciall vertue; *Euripides*, being troubled with the falling Evill, when he travail'd into *Ægypt*, was by the appointment of the *Ægyptian* Prieſts dipt in Sea-water; and ſo was cured: ſuch waſhing in the ſalt-waters of ſpirituall ſorrow is the beſt remedy againſt the ſpirituall Epilepſie, the falling into ſinne. True teares, it is obſerv'd, only flow from Man; as the trueſt teares only from the righteous man. Somtimes *Joy* ſends them out; when the heart opening itſelfe, as if it would intertain what it loves, ſends forth ſuch heat and Spirits to the brain, that it diſſolves the Moiſture, and commands it paſſage by the eies: which work the righteous alſo does ſometimes feel. Somtimes and moſt commonly *Sorrow* ſends them out; when in the Contraction of the heart, the heat and ſpirits ſo retire, that the moiſture of the brain being left without a guide, expreſſes its own ſad and deſolate eſtate: but the teares of the righteous never

want a guide; and though they ſeem diſconſolate, yet are they ſecretly guided by the true Spirit of comfort. Sorrow does ſometimes alſo keepe-in teares, when the heart is exceſſively contracted; when it ſo cals in the vitall heat, that the moiſture of the brain is meerly congeal'd: ſuch winter alſo does the righteous ſometimes feel; and only would ſhed teares, becauſe he can not; and thus his will does weep, though his eies doe not. It is indeed only Man's *Intentive will* that is the cauſe, why only Man does weep: and good reaſon it is, ſince it was only his will, that was the cauſe of his ſinne, and conſequently an occaſion of his teares. The ſoft heart is naturally moſt ready to weep: and it is the ſoft heart, that is ſpiritually moſt ready to weep. Yet if you would know the true cauſe of teares, you may obſerve, nay for feare of errour you muſt obſerve, that as teares flow from the moiſture of nouriſhment receiv'd into the body: ſo ſpirituall ſorrow flows from grace receiv'd into the Soule. Unto which grace of ſorrow in our Converſion, in the firſt point of converſion, the will is meerly paſſive; meerly paſſive in reſpect of an inward change, though it has ſtill naturall liberty, by which it is always active; active in generall, to concurre to an Act of faith, as to an *Act*; not in ſpeciall, as to *ſuch* an act,, an act of *Faith*. The Naturall will can concurre to the work of God, in reſpect of outward means, as it can freely heare or not heare, the word preach'd, but the inward efficient cauſe of converſion is the Holy Ghoſt. In which expreſſion we may underſtand all ſubordinate

dinate cauſes inſervient in that worke, though not working by their owne power, but by the power of God. And thus we may ſay, that converſion is the worke of Man, as he is the ſubject of it; but the worke of God in reſpect of the firſt motion. The will in this is like *Eliſha's* eie; which had a naturall power to ſee, but it needed a ſupernaturall power to diſcerne a ſupernaturall aide of angels. An active Liberty then unto grace, the will by meer nature can not claim: nor may wee, though ſome doe, attribute an active power to the water in baptiſme, though Sacramentall, (*much leſſe to the teares in repentance*) as if the water did concurre actively and phyſically to the production of grace. God does indeed ſometimes exalt a naturall agent to an ability above his *degree* in his kind; but never above his *kind*. The firſt is to *helpe* things in their *Order*; but the laſt is to *deſtroy* order. The God then of Nature, and of order does not make a Naturall agent the proper cauſe of a ſupernaturall Effect; which truth may ſave us from the magiſteriall impoſitions of miſtaking Reaſon. Our Prophet here does *wiſh* for this ſorrow: it was not then according to the *meaſure* he deſir'd, either in his own *poſſeſſion*, or at all in his power. The cauſe then of Spirituall ſorrow can not be naturall: and as holy teares have thus their *Cauſe* from grace, ſo alſo have they their *Abundance*. And here we may farther obſerve the apt wiſdome of the Prophet, who expreſſes his ſorrow, a work of Grace, by ſimilitude and parallel to the work of Nature. Now in Nature there is not only a fountain

that ſends forth ſtreams, but there are alſo waters in the Cavernes of the earth, to nouriſh the fountain: ſo muſt there be not only a fountain in the penitent eie, but there muſt alſo be inwardly ſtore of waters; He wiſhes therfore not only that his eies were a fountain, but alſo, nay firſt of all, that his Head were waters. And if we conſider the collection of waters, which are in the earth, we ſhall find ſome affirme it, to be caus'd by Protruſion, as we may call it, by a violent blaſt forcing thoſe waters into the Pores of the earth; ſo S, *Baſil.* Some alſo we ſhall find, that attribute it to the attractive influence of the Heavens; ſo *Aquinas.* Both which waies we ſhall find proportionall to God's manner of working in the Soule; whiles ſome he *Thruſts* into tears, by *Affliction*; as ſome he *Drawes* into teares by *Love.* And as the waters in the earth, as ſome think, doe ſerve to temper the veines of metall: ſo does the ſecret ſorrow of the heart ſerve to temper the hardneſſe of the heart, that at laſt it confeſſes it is waters, and the eies, as a fountain, ſend forth ſtreams of tears. Now ſtreams, as they paſſe, doe commonly cleanſe ſuch places, as they paſſe-through: ſo ſurely the tears of the truly penitent do not only waſh away his *ſinnes*, but they indeavour *alſo* to waſh away *other-mens*, and conſequently the *calamity* due unto them. Which Object of ſorrow we ſhould next behold, if through the darkneſſe of ſorrow we could behold it. But, alas, what pleaſure is in Deſtruction? which being contrary to nature: is alſo contrary to pleaſure. What pleaſure in garments rolled in blood, which

which doe afford more Horrour, than warmth? what pleaſure in the tumult of the Battell; where not to be furious, is to be Cowardly; where Mercy is held an Abſurdity; and to be barbarous, a glory! This is the prerogative, and the ſupererogation of the Sword! This claimes alone the triumph over the conquer'd: this uſually alone over-acts the triumph! Yet thus did the ſword ſleight *Iudah* to a ſlaughter! and wound the Prophet alſo with Compaſſion. But is *Iudah*, ſo deſtroy'd, that it has left none like unto her? Yet then her vices alſo were gone with her: but ſurely there will alwaies be a People, and but too like her; whiles as much in ſinne, as in an undeſerv'd love; and whiles in ſinne, too probably a *Iudah* in Calamity! God will not want a People; nor will they want faults! nay, by turning his Bleſſings into ſinnes, they make him turne them into Curſes, the Puniſhment of ſinnes. The deformity of which, if, in the wiſdome of your fear, you would behold, but in the extreamity of your fear can not, inſteed of the eie underſtand by the eare, and the Prophet will tell you, that this his People, the people of *Iudah*, were liers, ſlanderers, ſlanderers of their brethren, deceivers; that their tongue was a bow, a bended bow (*v.* 3.) nay, and an arrow too; yea, an arrow ſhot-out. (*v.* 8.) that when their tongue ſpake peaceably, their heart lay'd wait. (*v.* 8.) that their habitation was in the midſt of deceite. (*v.* 6.) *Take yee heed every one of his neighbour*, ſayes the Prophet, *and truſt ye not in any brother, for every brother will utterly ſupplant.* Heare him accuſe them farther,

They proceed from evill to evill. (*v.* 3.) you ſee their degrees! They weary themſelves to commit iniquity. (*v.* 5.) you ſee their unhappy diligence! *They* bee *all adulterers, an aſſembly of treacherous men!* (*v.* 2.) O what a *Judah* is this? and ſhall ſuch a *Judah* be found in our *Judah*? O, Let every Conſcience be its owne Confeſſor, and whiſper it ſelf an anſwer, to amendment. And can we deſiſt then from bewailing our owne ſinnes and the ſinnes of others? though juſtly we may be as much oppreſſed with the number, as with the guilt! and almoſt no leſſe with the variety of the kinds, than of the acts! ſhall we then only bewaile the ſinnes of the *head* and of the *eies*? and only weep for the ſinnes of thoſe parts, with which we weep? If we ſearch the Head, we ſhall find thoſe waters, from whence ariſes the fountain, that ſends forth the ſtreames of other ſinnes. There ſhall we find the *Underſtanding*; & in that, ſinnes of defect and of exceſſe; ſometimes a diſable Ignorance, and ſometimes an Abuſe of great abilities! How many are there that ſinne by Sloath! and will not underſtand the negligence of their owne underſtanding! How many, that ſinne by Pride! chooſing rather to reaſon againſt God, then againſt any thing, that ſhall diſlike their Reaſon! If wee looke upon the *Memory*, we ſhall find it to be Malicious and Perverſe; by not remembring what we ought, and by remembring, what wee ought not! If wee behold our *Phanſie*, though by innumerable ſhapes it can change it ſelfe, yet by none of them all can it excuſe it ſelf! Nay, it will be glad, if it can make us commit, as it

it were, halfe a ſinne; a ſinne in ſome ſort without conſent; a ſinne in ſleepe! if it can but prepare us to a ſinne! But theſe are workes of an inviſible guilt! If we conſider the Eare, O how obedient it is, to the tongue of a flatterer! How vile a ſlave unto our Pride! ſuffering itſelf ſomtimes to be board-through, to profeſſe our ſervitude under ſinne! Nay, even the *Haire*, which was made for an ornament of the head, is often by the figure or the length, made a deformity? S *Paul* proclaims it to be unnaturall for a man to weare long haire; yet how many are there, that doe leſſe eſteem of his proteſtation, then of their haire! perchance it is becauſe they Beleeve not his word, or underſtand not the reaſon of his word: which, notwithſtanding their purpoſe, is founded upon God's purpoſe. When God made man, (as *Moſes* ſpeaks) he made them male and female; and made the female ſubject to the male: the Naturall ſigne of which ſubjection is the womans haire; (as the civill ſigne of it was anciently a veile.) For the male then to uſe this ſigne, what is it, but in part to confound the diſtinction of ſexes, which God has appointed? and is in cleare judgment a more intimate violation, whiles more unnaturall, of God's purpoſe, then the promiſcuous uſe of their apparell. And when the contrary uſe in the form of the hair was practis'd by the *Nazarites*, it was by diſpenſation from the Lawgiver; not unlike *Abraham's* intended ſacrifice of his ſonne: both which acts had otherwiſe been as odious, as by God's pleaſure they were made acceptable. If we conſider the *Noſtrill*, we muſt confeſſe,

confeſſe, that the breath, which by divine favour they receive in as the breath of life, they too often ſend forth by exchange, as the breath of ſcorne. Beſides ſomtimes with perfume they flatter the brain; and ſomtimes oppreſſe it with the *Indian* Smoake; which by cuſtome becomes diſeaſe, unleſſe Infirmity excuſes it into Phyſique. If we conſider the *Mouth*, the *Tongue*, the *Palate*; alas! Were not the bewailing of their ſinnes a work of Grace, and the Numbring of them but a worke of Nature, we might thinke it more eaſie to bewaile them, then to number them! The *mouth* is the moſt waſh'd part of the body: and yet in the uſe of it, we may ſay, it is the fouleſt! The *Tongue*, that is placed ſo neer to Reaſon, does notwithſtanding ſeldome make uſe of ſo happy a neighbourhood! The *Palate*, which God has honourably ſeated in the head, unnaturally degrades it ſelfe by an obedience to the Belly! And may wee not then at the conſideration of all theſe ſinnes of the head, wiſh with our Prophet, that our head were waters! But ſome there are, who not by miracle, but by ſinne, turne the waters of their head into wine, nay ſomtimes, we may ſay, into fire, often are they ſo out-raged with the calenture of the grape; That it poſes them to diſtinguiſh between their ſinne and their Puniſhment! And what were it then, if, in a pretended fact, ſuch fiery heads were cover'd with mournfull aſhes? fire there were, we might ſafely confeſſe: but might we not adde in the words of the Poet, though in another ſenſe, that though there were fire, yet it were *ſub cinere doloſo?*

Should

Should we call this Repentance, or a cheate? But now if we ſhould behold the ſinnes of the *Eie*, we ſhould quickly find a wonder, not only of ſinne, but alſo of Proſpect; and the eie would now be ſatiſfied with ſeeing: it would quickly be ſatisfied; and with holy teares be willingly darkned at this ſight. Nor will it only bewaile its luſt and pride, but alſo the greateſt part of its former ſorrow, and now ſhed wiſe and religious teares, for the fooliſh and carnall teares, which formerly it ſhed. Thus will it doe for its owne ſinnes; but not only for its own ſinnes; but we ſhall indeavour truly to crie-out with *David's* compaſſion, *Mine eies guſh out with teares, becauſe men keep not thy Laws!* Sorrow for our owne ſinnes, all men will confeſſe to be neceſſary: but ſorrow for other mens ſinnes, ſeems to ſome men unneceſſary, and to moſt men but voluntary. Yet this alſo is the duty of a righteous man, to weep for the unrighteous. It is the duty of him, that would be like unto God to weep when Men care not to be like unto God. It is his duty to greive, when God is greiv'd; to greive for that, for which God is greiv'd! Our will muſt be like his will; and therfore to weep alſo, when others mens wils are not like his Will; It is an argument of excellent nature to bewaile the puniſhment of an offender: but it is an argument of excellent grace, to bewaile the ſinne of an offender; the cauſe of his Puniſhment. And theſe does our mercifull Prophet here compaſſionate; weep he does for the calamity of his people: but he does ſo much the more greive for their ſinne, by how much their ſinne was more greivous, than their calamity!

And amongſt the many ſinnes, which he here bewailes, one was, that they were *not valiant for the truth upon the earth.* It is the more greivous ſinne to Oppoſe truth; but it is alſo a greivous ſinne *not to defend it.* If we ſeriouſly conſider it, is it not a ſtrange cowardiſe, for a man to be afraid to be on God's ſide! Did God ever forſake his truth? or thoſe, that did not forſake his truth? If the *Pelagian* were again ready to equall Nature with grace; if the *Arian* were again ready to denie the conſubſtantiality and coëternity of God the ſonne; if the *Donatiſt* ſhould again pretend a poſſibility ſo to over-refine the Church, that it may be without all ſpot; ſhould we proudly become impure by the bold pretence of ſuch falſe puritie? or ſhould we turne polititians againſt God, & leave him to the defence of his own truth? Or, ſay of his truth, as the *Jews* did of his Sonne, *Let him deliver it, if he will have it?* If we diſcerne any that preferre the giddineſſe of their own reaſon, under the notion of ſound Reaſon, before the Sobriety of the holy writings and the Church; ſhall we preſently either reele out of the way, or ſtagger in it? About the eleventh year of this preſent Century of the Church, a new ſtarregazer (one *Fabricius*) in the upper *Germanie*, publiſh'd (at *Witteberge*) by the vertue of a ſtrange glaſſe, a pretended diſcovery of ſtrange *ſpots in the Sunne*: about which time in the lower *Germanie*, a like acute Noveliſt publiſh'd pretented ſpots in the beſt *Belgique* Church. But as the cleareſt-ſighted, though of a leſſe excellency then S. *Stephen's* eie,

judg'd

judg'd thoſe ſuppos'd ſtaines through divine permiſſion, to have been by the grand Artiſt the devil, juggled into the ſtarre-wiſe glaſſe, not into the Sunne: ſo the beſt-ſighted, though not ſo wonderfull as *Lyncius*, yet free from the Jaundice of Opinion, diſcern'd through the right Optique of ſacred truth, the ſpots to be not in the Church, but in the Noveliſt; and ſo that his miſtakes were the ſtaines. If then we ſee any departing from the truth, ſhall not we depart from Them? ſhall we not rather partake with the Prophet in his tears, than with them in ſuch backſliding, as deſerves ſuch tears? You ſee then enough, yea too much cauſe of ſorrow and yet you can not but ſee the little Effect it produces! And muſt we not confeſſe this to bee very unnaturall, that where there is ſo great cauſe, there is ſo litle Effect! where ſo much ſinne, ſo few teares for ſinne! O, let us then with ſeverity look upon our Own ſinnes; let us with compaſſion behold other mens! and ſhall we make ourſelves ſo unhappy, as not to bewaile our own unhappineſſe? ſhall we weep for the death of our Friends Bodies, and ſhall we not weep for the death of our Own Soules? That being for them but to fulfill the Law of Nature; but this being for us to violate the Law of God! When *David* and his men ſaw *Ziklag* burnt, and their wives and children carried into Captivity, it is ſaid, they wept, *untill they had no more power to weep* (1 *Sam.* 30. 4.) And ſhall not we weep as much to ſee our Soule, which is the City of God, ſet on fire by vice; and all the ver-

tues and ornaments of our Soules to be loſt! to be Triumph'd-upon by the Enemies of our Soules? Surely, as the wind by gathering many clouds makes a ſhower: ſo our mind by meditation collecting the many evils of our own lives, and others, will eaſily cauſe a ſhower of tears! And indeed, who would not willingly by a temporall ſorrow, ſcape eternall ſorrow? ſince in this life a few accepted teares can waſh away the greateſt ſinnes that ſhall be remitted: but, after this life, eternall teares can not waſh away the leaſt ſinnes! Let us then crie here for the guilt of our ſinnes, that we may not hereafter crie for the puniſhment of them! Let us bemoan our ſelves like *Ephraim*, repentant *Ephraim*, in this our Prophet (*chap.* 31. 19.) with a holy indignation; *Surely, after that I was turn'd, I repented: and after that I was inſtructed, I ſmote upon my thigh: I was aſham'd, yea, even confounded, becauſe I did bear the reproach of my youth!* Let us with the wiſe man, *Eccleſ.* 2. 2. crie-out of mirth, *what does it?* crie-out of the madneſſe of it? The *Septuagint* term it there, μεταφορὰν, the turning-about, the *Giddineſſe* of mirth! Let us turn our hearts by Meditation towards Hell, that they may never be neerer to it, than by Meditation! Can we remember how the *Iſraelites* mourn'd by the waters of *Babylon*, and not imitate their mourning! The waters of *Babylon*, ſayes S. *Auſtin*, are the tranſitory pleaſures of this world, by which the Godly mourne, as in a ſtrange Country; when they remember *Sion*, the heavenly *Ieruſalem*!

ſalem! And what more powerfull *Motives* can we have for teares, whether we conſider our ſelves, or God, than Feare or love? both which God has provided for us. There are, ſayes S. *Gregory*, two cauſes of tears; the firſt, for Fear of Puniſhment; the Second, for delay of our happineſſe: both which are intimated, according to that Father, by that double bleſſing, which *Caleb* (as it is, *Joſh.* 15. 19.) beſtow'd upon his daughter *Achſah*, to whom he gave the upper and the nether ſprings; the nether ſpring is Fear, the upper Love. To the ſame purpoſe did *Nazianzen* obſerve, that *Noah's* flood came partly from the Earth, and partly from Heaven: ſo, ſayes he, the purging flood of tears comes partly from the feare of Hel, and partly from the deſire of Heaven, from the love of God. And ſurely as waters which are diſtill'd from the roſe by the force of fire yeil'd a ſweet ſmell: ſo much more ſweet are the waters of the head, which are preſs'd out by the heat of divine Love. It is indeed the Spirit of divine love, that from the eies forces holy tears; according to that of *David*, (Pſ. 147.) *Hee cauſes his wind to blow, and the waters flow*. The ſame Prophet ſayes, (*Pſ.* 104. 3.) God *layes the beames of his chambers in the waters*, that is, he covers the upper part of the heaven, or air, with water: the juſt man is ſuch a heaven: whoſe upper parts, his ſoule, his head, his eies, are overflow'n with devout ſorrow, whoſe teares doe myſtically fullfill that of the *Pſalmiſt*, (*Pſ.* 148. 4.) The waters that are above the heavens praiſe the name of the Lord; And more

rably doe theſe waters, the tears of the juſt, praiſe the juſtice, the Mercy, and goodneſſe of the Lord! Who will not then ſhed a few ſuch tears, that he may never ſhed any more tears? And ſince our Soule is the Garden of God, who will not provide a Fountain of tears, to make it pleaſant, for his intertainment! who will not labour, who will not Rejoice, to ſhed ſuch tears, as God himſelf will wipe away? when he will change the darkneſſe of ſorrow into the light of joy; the dark eie into a cheerfull eie: when he will work ſuch a wonder in the Soul, as he has in the eie; by a marvelous raiſing of light out of darkneſſe; out of the apple of the eie! which the *Hebrews* call אישון amongſt other reaſons, from the *blackneſſe*, as the word alſo ſignifies; expreſſing God's wonderfull work in the compoſition of the eie: when as out of the apple of the eie, which is the darkeſt part of it, he raiſes light! The apple of the eie being ſo black or dark, that when in the *Proverbs*, (*Cha.* 7. 9.) it is ſaid, *in the black and dark night*, it is in the *Original*, באישון לילה as if we ſhould ſay, *in the apple of the eie of the night*. Yet out of the darkeſt ſorrow God will at laſt raiſe the moſt cheerfull light. From an eie darken'd with humble tears, with innocent tears, ſuch as are not afraid to approach to the throne of the judge of heavē & earth; with powerfull tears, which overcome him that is almighty? which power vouchſafe, O Lord moſt powerfull, to ſhew in the weakneſſe of our tears; that by thy mercy their weakneſſe may thus overcome thy power: Change our heads into waters, that

that they may be clean; change our eies into a fountain, a fountain of tears so pure, that thou mayst see thine own image in them, that so thou mayst delight in them, that we may for ever delight in thee, delight with thee. To whom, O Father of mercies, with thy dear Sonne our Saviour, and thy Holy Spirit our Comforter in all our sorrows, be ascrib'd all thanks for thy Power and Mercy, for evermore.

FINIS.

OF

The Christian's Strife.

A SERMON

BY

BARTEN HOLYDAY,

Doctor of Divinity.

OXFORD,

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1 Corinth. 9. 25.

Every man that ſtrives for the Maſtery, is temperate in all things: Now they doe it to obtain a corruptible crown, but we an incorruptible.

MAN ſince his fall is much like the Devill before his fall, he has a great deſire unto maſtery: in which deſire he does but confeſſe his fall; by which he has chang'd that maſtery it ſelfe, which he had, only into a deſire of the maſtery, which he had. He had by creation a maſtery over all the creatures of this inferiour world: but by his fall he fell not

only from the mastery of them, but also of himself; and is now become a slave to his own desires, to the distraction of his desires; his way and his eie never being together. His way is still downward, still farther from that perfection from which he fell: but his eie is still upwards towards that perfection, from which he fell. But as his nature is corrupt, so is his desire; a desire of mastery, not because it is a perfection, but because it is a Glory; and therfore he does more truly desire the crown, then the strife. Yet this desire in man, though but like a vertue, yet because like a vertue, finds opposition in man, and is kept down by greater vice. And therfore though divers have an appetite to the mastery in divers things, yet if their feare or sloth be greater then their desire, their desire yeilds to their fear or sloth. But this naturall desire, when most able, being not able to aime at the true mastery, diverting to meaner objects, corrupts it self into inferiour and triviall appetites; and insteed of seeking for mastery in the true perfections of the mind, it either descends to strive for the mastery in the vanities of the mind, or for the vain mastery in the abilities of the body. Which trifling desires brake forth into the actions of those naturall men, the Ancient Heathen, especially the *Greeks*; and not only in their businesse, but also in their games. Wherby they did prove indeed, that labour is a part of man's curse, which they increas'd, whiles to their labour they added vanity. For wheras it is one releefe against the punishment of labour, that man may propose to himself

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an end, which shall abundantly recompence his labour, they were as Vain in the choise of their End, as they were unhappy in their labour. Which vanity our Apostle perceiving in them, takes occasion to teach Christian wisdome, from their Heathenish folly; by rectifying both their labour and their purpose; and that we might the better understand his instruction, he drawes it from the nature of their practises. Amongst the *Corinthians* were celebrated the *Isthmian* Games; in which after a great deale of preparation they took a great deale of toile and all for a crown as corruptible as their bodyes: he teaches them therefore by a wise emulation, how to Imitate that Labour and Correct it. He does not forbid them still to continue their preparation; he does not forbid thē still to continue their strife: but he changes the kind of them, whiles he changes the reward of them; and proposes a crown, which they might obtaine, as much exceeding the crown which they proposed to obtaine, as Heaven and eternitie exceed earth and time. That therfore we may understand this instruction of our Apostle, we may first consider the *strife* it selfe, the strife *for the Masterie*; then the *Preparation* for the good performance of that strife, *A Temparance in all things*; And lastly the *End* and purpose of that strife, a *Crown*, for them Corruptible, but for us, Incorruptible. Behold then first the *Strife*. The *Grecians* a people of rare naturall excellency and Vanity, were so transported with the appetite of Mastery, that there was scarce any thing done amongst them without great

ſtrife, without great compariſon; or, to draw a word from our Apoſtle in this place, without great Agonie; for ſo in effect he ſpeaks, whiles he ſaies πᾶς δὲ ὁ ἀγωνιζόμενος, it may be rendred, Every one that is in an *agonie* for the maſtery, which contentions ſometimes were even in *vile* things, (as at this day amongſt us) as for the maſtery in drinking or Eating moſt: for, there was amongſt them their ἀγὼν πλυποπίας and πλυφαγίας, as *Athenæus* tells us. To which contentions amongſt others, the Apoſtle, it ſeems, did allude, when excellently he ſaid, that Their glory was their ſhame. But in this place he intends ſuch *bodily exerciſes*, as were rather Vaine, then Vile: their various exerciſes drawn from the ſeverall reſpects unto the body; as from the *ſpeed* of it in Running, as in the precedent verſe he ſpeakes of the *Race*; or from the *Strength* of it, as in wreſtling, as principally ſeemes to be intended in this verſe. But all was a *ſtrife*; nay, we may call it a *Fight*: for ſo our Interpreters render the ſame word. 1 *Tim.* 6. 12. Fight the good fight of Faith; the word being there alſo, ἀγωνίζου. And that you may more fully apprehend the wiſedome of our Apoſtle in this compariſon, it will be neceſſary to take a view of the agreement of theſe two kinds of Combats; of thoſe outward contentions of the Heathen *Grecians*, and the inward contentions of a *Chriſtian*. If you will view the *Place* of their ſtrife, you ſhall find, the *Race* was performed in their σταδιον, a plot of ground containing in length an hundred twenty and five paces: which juſt length

length was choſen, becauſe *Hercules*, as their fable has it, runne ſo farre at one breath. And can any thing better expreſſe the place or length of our Chriſtian life? Our *Strife againſt ſinne*, as the Apoſtle calls it, (*Hebr.* 12. 4.) Is not our contention determin'd with the length of our life? And is not life, the life of the ſtrongeſt, uſually determin'd within a hundred or ſixcore yeares, though ſome, as ſtories tell us, have out lived that number of yeares? If you will likewiſe view that *place*, in which their wreſtling was performed, which was their στάμμα, as *Tertullian* and S. *Chryſoſtome* call it, you ſhall find that no man was admittted into it, but he that knew the *manner* of the ſtrife, which was to be there obſerved: and unleſſe he himſelfe, as alſo his parents, brethren and teacher, did ſolemly before the ſtatue of *Jupiter* in the *Elæan* Senate confirme as much by an Oath. And into our place of wreſtling which is the Holy Church, anciently no man, who being of age and then converted to the Faith, was admitted by baptiſme, but he that was known to have been inſtructed in the manner of the Chriſtian, or ſpirituall fight. The like was anciently undertaken for Infants, the witneſſes at whoſe baptiſme publikely gave their faith to God and the Church, that as ſoone as they ſhould be able to fight, they ſhould not want knowledge for their Chriſtian fight. The Cõbatants amongſt the Heathen fought alwaies without the burthen of their cloaths, except what modeſty commanded; leſt even the lighteſt ſhould be ſome hindrance; nay, leſt their bodyes ſhould be

be a hindrance to them, they were annoynted with oile. Thus likewise the best Christian Combatants in all ages, have layd aside the outward hindrances of welth and businesse, when they have indeavour'd to be truly admirable in the spirituall fight. They have likewise had the spirituall Oile, which signifies Gods Grace as may be seen, *Levit.* 2. 1. *Psal.* 45. 7. 1 *Joh.* 2. 20. They have had a gracious subtilty of knowledge, whereby they were made quick to prevent the devises and active sleights of Sathan. There were Combats also amongst them not only for men, but for Children as *Pausanius* (in his *Eliaque* Remembrances) shewes. And even the yongest Christians, when once they begin to be able by knowledge to corect their own actions, shall instantly find the Divill for an Adversary, & the combat of Temptations. Yet then there were also diversities of fights; there being their lighter fights, ἀγῶνες κοῦφοι, and their weightier or more solemne, βαρεῖς, as *Dionysius Halicarnasseus*, tells us. The lighter were performed in the Morning and the more weighty in the after-noon, as *Pausanius* has it. And have not the Christians also their diversities of fights? Even thus the Christian in the morning of his Age he does but take notice, that he has sinne and Conscience, he shall have only some lighter combats: but when once he is grown to the Afternoon of his life; when by age he has both enough sinne and enough knowledge of sinne; then he shall find those ἀγῶνες βαρεῖς, those heavy conflicts, those wrestlings of the whole body, of the whole spirit, of the Man, the Christian!

an! Amongst the higher conflicts of the Ancients, there was one especially worth the noting, and that was theire ἀκροχειρισμὸς; when each combatant bending inward the two upper joints of hisfingers, did only by Them, contend with his adversary, till he forced him to a faintnesse. A kind of wrestling most fit for a Christian, upon occasion, to use with the Devill; to keep him to this ἀκροχειρισμὸς, at distance at the arme's end, nay at the fingers end: for otherwise he will breake in upon the Christian; and not only hurt the hollow of his thigh; as the Angell of God or rather God, did *Jacob's*; nor will he say, as the large *Philistine* unto *David* (1 *Sam.* 17. 44.) Come to me, and I will give thy flesh to the foules of the aire, and to the beasts of the field; no; he will prove himselfe to be a roaring Lyon; He would himselfe devour the Christian: who therefore must strive for courage and perfection, to resist him! we must strive to be *perfecti athletæ* and *consummati*: *Seneca* has the same terme for *wise* men, whom he cals *consummatos sapientiæ viros*, men of a finish'd or perfect wisedome. And has not our Apostle the like *Eph.* 4. 13? where he says, that the Christian must goe on εἰς ἄνδρα τέλειον, unto a perfect man. Does not S. *James* exhort to the like perfection (cap. 1. 4?) Let patience have her perfect work, that we may be perfect and entire wanting nothing. Amongst the *Grecians* he that had skill and victory at all kinds of Combats, was, for his perfection called πενταθλὸς; and surely unto such perfection must the Christian labour, that in all kinds of Combats

with their ſpirituall enemy, he may contend with ſkill and Courage; for ſo ſhall he in his degree attaine to that aime of S. *Paul*, εἰς ἄνδρα τέλειον, unto a perfect man; unto ſuch perfection, as in this life we are capable of. But he muſt alſo *Perſevere* in this contention unto the end; according to that of our Saviour (*Mat.* 24.13.) *He that ſhall endure to the end, the ſame ſhall be ſaved:* which our Apoſtle here ſhewes by a double Metaphor, of a *Race* in the former verſe, and a *wreſtling* in this verſe. In the Race there were drawne *two white lines*, the one in the beginning of it; at which they that were to runne, were firſt to ſtay till the ſigne was given; and this line was called κανών, as *Pauſanius* tells us; and therefore *Caſſiodorus* cals it the *Rule*, becauſe it made them begin upon equall termes; and this does reſemble but the beginning of our Chriſtian race. But the other white line was at the farther end, and did bound the race. And this line was called σκοπὸς, as it ſeemes to be implyed by *Pindarus* (in his *Pythian* Hymnes;) and it was ſo called, becauſe it was always in their *ſight*; their eye being ſtill upon it, till They were upon it. S. *Paul* does very clearely expreſſe both the thing and the name (*Plil.*3.14.) where ſpeaking in this Metaphor, he ſayes moſt exactly, κατὰ σκοπὸν διώκω; I preſſe towards the *marke*; as it is there rendred; *Forgetting thoſe things which are behind, and reaching forth unto thoſe things which are before,* (v.13.) *I preſſe towards the marke.* It might be rendred in reſpect of the thing it ſelfe, whence the Metaphor is drawn, *I preſſe towards the white*

white Line; which was the end of the race. So that a Chriſtian's race is never ended till death; He muſt give his name, annoint himſelfe, beginne to runne, and continue running till he comes to the ſcope, to the white Line. Thus does he likewiſe in this verſe eſpecialy by a Metaphor of wreſtling expreſſe the Perſeverance; there being no reward, but to the Conquerour. And therefore becauſe it was the preſuppoſed end of all ſtriving or wreſtling, to ſtrive for the *maſtery*, our Interpreters with ſingular wiſdome did tranſlate it here, to ſtrive for the maſtery, though ſtrictly the force of the word be only to *ſtrive*. Which neceſſary Perſeverance in ſtriving for the maſtery is well expreſſed by the cuſtome of wreſtling, which even to this day is retained in ſome parts of Europe, as amongſt the *Gallicians*, (in *Spaine*;) where a ſet number of wreſtlers being appointed to enter the Liſts, and he that is twice thrown departing, the conquerour ſtayes for a new adverſary; and thus all ſtriving ſucceſſively, he only is at the laſt the Conquerour, who of the ſet number is the laſt Conquerour. It is indeed a practice unreaſonable, and uſefull; if we conſider the morall of their perſeverance. And ſurely the Labour and Conſtancy in our Chriſtian combat, our Apoſtle did more then intimate, when he exhorted *Timothie, to indure hardneſſe*, as a good ſouldier of *Jeſus Chriſt*; (2 *Tim.* 2. 3.) to indure hardneſſe; the word of the Apoſtle is κακοπαθησον, *ſuffer evill*, the *evill of affliction*, or bodily puniſhment: ſuffer hunger and cold and Labour, like a good Souldier. So

did S. *Paul* himselfe in his high degree of Souldiery; and so must the meanest Christian in his inferiour proportion. And as those ancient Gentiles did practice themselves before hand, against their great and *publique* combates, as S. *Basil* and *Cassianus* note; so must we count all wrestling in our life time, but but a preparative to our last agonie and combate in death. Besides, all their practises were but bodily exercises, which profit but little, as S. *Paul* speakes of them; (for of them he speaks 1 *Tit.* 4. 8.) but ours are spirituall combates; we fight against Principalities and Powers; and therefore it behooves us to make all advantage of example. And since that the understanding is not ashamed to learne of the sense: so neither must the soule be ashamed to learn of the body. As they then got bodily strength for their wrestlings, by Preparation and a Temperance in all things; so must we grow strong and cunning in a spirituall imitation of their bodily temperance; which is the next thing to be considered, Their Temperance in all things. And indeed so great was their *Temperance* to make them the more active, that these words which our Apostle uses in this place, πάντα ἐγκρατεύεται, He is Temperate in all things, was a powerfull speech amongst the *Grecians*. Now their common temperance was from Lust and the wayes unto it, wine and Glotonie: nay, their Diet was so moderate, as *Irenæus* describes it, that it never was unto satiety; nay, it never was unto a full meale. And some were so exact, as *Plato* relates of *Diopompus* and some others, that

that they would not let their ſtomachs trie the weight of any heavy meale, or but their backs the weight of any heavy cloathes, much leſſe of any ſuperfluous; leſt they ſhould thus dull the purity of their ſpirits. And does not S. *Paul* (*Hebr.* 12. 1.) exhort us to the like exact temperance, to a holy curioſity in our chriſtian Race? *Let us lay aſide* (ſayes he) *every weight* (every weight) *and the ſinne which does ſo eaſily beſet us, and let us runne with patience the race that is ſet before us.* Is it not an intimate ſpeech, *let us lay aſide every weight?* The ſhippe that is but lightly laden may happily ſcape in a tempeſt: but the heavy laden may quickly periſh: by temperance & faſting, ſaies S. *Chyſoſtome*, we ſhall lighten our veſſell, and more ſafely paſſe through the waves of this life. *Let us* then *lay aſide every weight.* We muſt ſaies S. *Ierome* be circumciſed in the fleſh; which is when in thoſe things that concerne the body, we cut off the Delight and reſerve only the neceſſity; making them ours, as S. *Auſtin* ſpeakes, *utentis modeſtia, non amantis affectu*; with the appetite of nature, not of wantoneſſe. And thus temperate we muſt be in all things. When in relative actions (concerning other men) we ſhew equality, we call it Juſtice: but when in the retired actions of our ſoules upon our bodies wee labour for equality, wee call it *Temperance*; which does aſſiſt reaſon in reſtraining the affections, the ſenſes and the parts of the body, from an abuſe in pleaſure. It reſtraines the *Eie* from a licence in proſpect: for otherwiſe the *eie* finds out pleaſures, and the phanſie multiplies them. It re-

straines *Laughter*, and saves it from folly; for when the purer parts of the blood; the Spirits, are over acted into an excesse, they shake the body into an unseemely laughter: which commonly abounds in such bodies, as have not enough Melancholy to make them wise. It restraines the *Tongue*, and makes it, as it were, remember, that it is not an Instrument of Invention, but only of Execution; which therfore must waite till it be imply'd by *Reason*; and that Then it is but to declare the mind of Reason. It principally restraines the *Throat* and *Belly*; these being as the *Moabites*, that inticed *Israel* to Lust: and as the Body is a temptation to the Soul; So the Belly and throte are a temptation, to the rest of the body. Wherfore we must strive to get the mastery of These; and then we shall easily be the masters of ourselves. Hence were those mighty indeavours of the ancient Christians, in Chastitie and Abstinence: by which whiles the Body is separated from the pleasures of the body, the Soule, though not separated from the body, is in an admirable manner elevated above the body; and attaines that happinesse, which in the body it properly but expects. But because the effect is taken away by removing the cause, and lust is but the consequence of gluttonie, hence was that practice, and hence that necessity in all ages of the Church, of holy fasting! This in some sort including a Temperance in all things; since a temperance in this thing invites the Lord to give that universall blessing, A Temperance in all things. It was a temperance in diet, that those

those Heathens us'd; and it must be a temperance in diet, that Christians must use. The body knows no mean; 'tis allwayes in extreams; 'tis allwayes either a Slave, or a Tyrant. Therfore we must by fasting use it, as S. *Paul* speaks in the last verse of this chapter; I keep-under my body, and bring it into *Subjection*; his own word is of more power, δουλαγωγῶ, I bring it into *Servitude*. And this practice of Fasting is as old as the world; nor was Man sooner permitted (in paradise) to Eate, then he was commanded to Fast: neither was he permitted to eate all fruit, though he did eat nothing but fruit. His happinesse in Paradise, sayes S. *Ierom*, was not dedicated without fasting; and so long as he fasted, so long he was in Paradice: yet as by violating that fast he was cast-out, so with fasting, sayes S. *Basil*, he may be well help'd to return into it again. And he that fasts, must not thinke, that whiles he fasts, he has no food: he may say as our Saviour did, *I have food, that you know not of.* And as it was his food to doe the will of the Father; so must it be ours, to doe his will; which is to Fast and keep-under our bodies. The fasting of the Body, sayes S. *Chrysostome*, is the food of the Soule, and that food is the food of Angels, sayes *Athanasius*. He that fasts must remember, sayes *Theophilus* of *Alexandria*, that of the Apostle (*Rom.* 14.17.) The kingdome of God is not meat and drink; but righteousnesse and peace, and joy in the Holy Ghost. And well may they rejoyce, when as the holy Angels, as S. *Basil* sayes, doe in every Church keep a *Catalogue* of the Fasters. And well may they rejoyce; for

would

would you scape Gods judgments, Fast and remember *Ahab*; remember the *Ninivites*; who did not so much proclaim their Fast, as they have proclaim'd God's Acceptance of it. Would you overcome and cast out the Devil: fast; by this our Saviour cast him out: nay, some devils can not be cast out, but by Prayer and Fasting (*Matt.* 17.21) The proud Devil can not be cast-out, but by the Humility of Prayer; and the unclean, the Lustful Devil, can not be cast-out, but by the Purity of fasting. Yet I will not propose unto you the fast of *Moses*, of *Eliah*, of our Saviour, fasts of fourty dayes: this were rather to bid you be miraculous, then devout. But I may Bid you behold the holy *Anna*, the Propheteſſe: who having been a widow about fourscore and four years, having renounced the world, and departing not from the Temple night nor day, but serving God with prayers and fastings (*Luk.* 2. 37.) was at last blest in the Temple, with the sight of the Babe *Christ Iesus* the Lord of the Temple! A reverend monument of temperance, whether wee consider her Sexe, her Age, or her Devotion! A most reverend monument of persevering temperance, and of a temperance in all things! Excellent was the temperance of those holy women, which did despise the vanitie and pleasure of their looking-glasses, when they brought them all to *Moses*, as is recorded, *Exod.* 38.1. Of which devout women it is there said, that they did *assemble by troopes* to the door of the Tabernacle; The *Chaldie* Interpreter sayes, they came to *pray*; the *Greek* says, that they *fasted*; and others

others render the *Hebrew* word, צבא they *did warre*; and aptly might it be renderd to *warre*, that is, the Lords Spirituall warfare and service. So *Moses* speaks of the *Levites*, that enterd in *to warre the warfare*, (as the Margent shews from the *Hebrew*) that is, to performe the service, and to doe the work in the Tabernacle of the Congregation (*Numb.* 4. 23.) So speakes S. *Paul* to *Timothie*, *that thou by them mightest warre a good warfare* (1 *Tim.* 1, 18.) And you may a litle farther note the blessing of those women, in some sort shadow'd out in the gifts which they did present. For, of their looking-glasses (as by custom of speech they are call'd, though they were of brass, as the margent notes from the Original; as in these times we have some of *steele*) *Moses* made a *Laver*, for the use of the Tabernacle of the Lord; And thus the instruments, wherby they did adorne their bodies, were chang'd into an instrument wherby through faith they might Sanctifie their Souls: as the Priest, by washing in the same, did purifie his body. And this temperance from outward things, in these holy women, did not, it seems, decay amongst the *Jewes*; nay, rather it increas'd even to a temperance from the most tempting pleasures of the body. For so you may read of the *Virgins*, that were shut-up in the Temple at *Ierusalem*; as the Authour of the book of *Macchabies* relates, (*Lib.* 2. *Cap.* 3. 19.) which virgins, S. *Ambrose* sayes, (*Lib.* 3. *de virginibus*) were *deputatæ*, dedicated to the Temple at *Ierusalem*. And, it seems, *Anna* the Propheteſſe was of the like devotion: who did the more abstain from

bodily food, sayes *Tertullian*, *ut magis spiritualibus deliciaretur*, that she might the more exquisitely be delighted with the Spirituall food. Shee did indeed so devoutly diet her self, as if being a Propheteſſe she had foreknown, that she was to runne a long race. No marvaile then, if the *Christian* Church, which was to exceed the *Jewish*, as much in purity of life, as of knowledge, took all occasions to imitate holy fasts. Hence was the (*Spring* fast, or,) fast of *Lent* instituted, to imitate for our proportion, our Saviours abstinence; not to attain the degree of it, but the benefit. Indeed, if He fasted so, that had no sinne, as S. *Ambrose's* devotion argues, how ought we to fast, who without him are nothing but sinne? And if he fasted so for the sinnes of others, sayes S. *Bernard*; how ought we to fast for our own sinnes? The space of *Lent*, as the piety of some has observ'd, is the Tenth of the year (though strictly somewhat more:) which if by holy exercises we Sanctifie unto God, he will sanctifie the other nine parts unto us. Besides it will shew our estimation of his fast; and make us remember, as S. *Austin* sayes, the greatnesse of our wound, by the greatnesse of his fast; and the greatnesse of his cure, by the greatnesse of our danger. Hence also did they institute their quarterly fasts, that at those seasons they might be the more fit; both for prayer for the food of their souls, by Gods blessing on the Ministers of the Church, in that Age, at those times, to be ordain'd; as also for Prayer and Thanksgiving for the food of our bodys, the fruits of the ground: which principally at those times

times are either in the seed, or the blade, or the eare; either rotting, ripening or ripe; and therfore craving Gods more instant and seasonable blessing. Hence also did they perform preparative fasts against the memorials of the Saints, Saints regesterd in Gods word, such as the attendants of our Saviour in his life; not but that all true beleevers are truly Saints, as having true sanctity; but neither of their degree, nor of their glory; the divine wisdome making them starres of a greater magnitude in the heaven of the Church. And thus they did not only Remember those greate examples of holinesse, but also Imitate them; and by the imitation of their Sanctitie, learn'd to increase their own. Hence also were their weekely fasts; the wednesday-fast (amongst other reasons) in remembrance of our Saviours Innocence and Danger; it being on the day before his passion, that the great consultation of the cheif Priests and Elders was held against his life; as is collected from the beginning of the 26. Chapter of S. *Mathew*; as also that on that day he was by ointment prepar'd for his buriall. Yet this fast, as *Tertullian* sayes, did but *passive currere*, was but permitted in the Church, rather than commanded. The *Friday*-day fast was instituted in a continuall remembrance of our Saviour's *death*; as the *Saturday*-fast, in remembrance of his Humiliation for our sakes in the *Grave*; as also for our preparation unto a more holy celebrating of our Christian Sabbath. And surely as it were a great offence to observe dayes and fasts with superstition in beleef of

Merit: doubtlesse it is an acceptable Sacrifice unto God, to observe them with devotion. For as the Apostle bids us flie all occasion of evill: so by the rule of contraries, he implies, that we must gladly imbrace all occasions of good; all occasions, wherby we may make our Soules more obedient unto God, by making our bodies more obedient to our Soules. Fast, and see how good and gracious the Lord is! Hence were those frequent and private fasts of the Ancient Christians, many of them making their intire lives an intire fast; and thus by fasting, renderd their bodies sooner unto God, than unto nature. But where is now that holy temperance? They fasted thrice a week; but we scarce once in the week remember the practise or the benefit of it; and not once in a week have a wise check for such neglect. They did not only fast from *food*, but after some fasts from *sleep* also, as *Eusebius* shews, (*Histor. lib.* 2.) striving not only to forget the Delights of the body, but also the Body. They did not on a fasting day eat till three of the clock after noon, as *Epiphanius* testifies (*in fine Parearii*;) & in *Lent* not til five at evening; as S. *Basil.* (*Hom.* 1. *de Jejun.*) & others relate. But now religion amongst most men is grown so cowardly, that not to dine, were not to fast but to starve; and to goe supperlesse to bed, is no longer devotion but beggery! And whereas they in Christian pitty exempted from the fast, Old men and Children, Sick men and Labourers, and likewise the poore both for piety and necessity; now most men have thrust themselves into that priviledge.

So

So that now the rule it selfe is lost; and we have scarce any thing left but the Exception. True it is, as S *Chrysostome* sayes, we have a mercifull Lord, that requires of no man beyond his strength: but as true it is, we must not counterfeit; we must serve that mercifull Lord, according to our strength; we must serve him with all our strength. I presse not here the kind of the fast, which generally was from flesh and wine, as S. *Ierome* (*contra Jovinianum Lib.* 2.) and S. *Basil* (*hom.* 1. *de jejun.*) shew: But I presse the wisdome of the Church, that thought it fit for most; and the mercy of the Church, that thought it not fit for some. Yet that great example in the Imperiall city of Christians, *Constantinople*, in the time of the, first the famous *Iustinian*, and so within the first 600 yeares, is not to be omitted, as it is not to be parallel'd. There being then in the time of a *Lent* a great scarcity of other provisions, the Emperour cõmanding flesh to be killed & set to sale in the Shambles, not the man was found that would buy or tast it, as *Nicephorus* an *Ecclesiasticall* Historian relates (*lib.* 17. *cap.* 32.) which must necessarily argue the firme perswasion of their conscienses. Which perswasion though it proceeded not from the authority of the Scripture, yet was from the example and prudence of the Church. That *Fasting* is *commanded* in the writings of the Apostle, saies S. *Austin* (*Epist. ad casulanum* 86.) I every where find; but the *Time* of fasting I do not find: we may adde, and the *kind* of fasting we doe not find. But we may adde also that excellent rule of S. *Ierome*, (*epist.* 18.)

That *Eccesiasticall* Traditions which doe not hinder our faith (especially then such as increase our devotion) are so to be observed, as they have been delivered to us by our Ancestors. Divine Authority then commands the Thing: Humane authority addes nothing but the Circumstance. And shall not the whole Christian Church use a Christian liberty in defining the times, and kind of Fasting, rather than every single Christian in his Solitary Opinion? Or shall any man approve the faith of the Church, and suspect the wisedome of it, as defining Circumstances? yet he that cannot abstaine in the kind, may abstaine in the quantitie; in which a sanctified discretion may be his Physitian, and his Conscience his Confessor. True it is we shall not merit by fasting: but it is also as true, that we shall certainly profit by it. 'Tis a bad conscience, & a worse practise, that because we cannot merit by fasting, we will be sure to merit by gluttonie! Indeed we may merit by that: but it shall be only the wages of sin! Our Prayers are not Meritorious: shall we therefore live as without God? Our Faith is not Meritorious: shall we therefore turne Infidels? Because Fasting is not meritorious, shall we therefore become Gluttons? We fast not for merit, but for Obedience. It pleases God: therefore it must please us. But some may say, that fasting is nothing worth, if not joyned with prayer; it is most true; but does he that bids you to Fast, Forbid you to pray? Fast then, in Gods name, as you ought to fast; Fast and pray. Nay he that truly fasts, does certainely pray; and he that truly prayes, doubtlesse

doubtlesse does often fast. Or if Age, or Infirmity admits not a severe fast, let it be mittigated into a constant and holy temperance; for he that strives for the Mastery is Temperate in all things; being raised by the glorious reward proposed to the Conquerour; which is a *Crown*; a crown *Incorruptible*. Besides the winning of a Crown, the *Grecians* had a farther purpose of labour afterwards; which was to be the better serviceable for the warres of their Country; (as *Plato* tells us in his eighth book *de Legibus*:) but the Christian whose life ends not but with his breath, has no more labour; but on eternall rest. Yet before the *Grecians* got their corruptible crown, it was to be adjudg'd unto them by the βραβευταὶ, *Sueton* in his *Nerva* calls them the *Braviſtæ*, the judges of their contentions: who having taken an Oath to doe justice, sate on the ground observing the Combatants: and at the end of the strife, having commended the Conquerour, they let him take the Crown that was provided for him, which as it may be conjectured, hung up in some eminent place. And have not we a judge that humbles himselfe to behold our wrestlings? And has he not sworne by himselfe that there is a reward for the righteous? & will he not at the Last day call the Conquerour the Blessed of his Father? And will he not let them take Crowns of Glory proposed to them in the Heavens? They shall reach them at the end of their life by the hand of Faith. S. *Paul* speakes in that *Metaphor*, in the verse before this text; So run, that you may obtaine: the *Latine* has it, *ut comprehendatis*

hendatis; and S. *Paul's* own word intimates as much, ἵνα καταλάβῃ. But in the third to the *Philippians*, v. 14. he is more exact, where speaking of himselfe he saies, πρὸς δὲ ἔμπροσθεν ἐπεκτεινόμενος, *reaching forth* unto those things which are before, I presse towards the marke. And doe not those words of our Saviour imply this *Metaphor* of a hand; The Kingdome of Heaven suffers violence; and the violent take it by force. And the successe of the strife shall be attended with great solemnity. S. *Chrysostom* relates (*Orat. adversos Judæos*, 2.) that at the *Grecians Olympique* Games the Spectators would come and sit from midnight, and so continue all day in the heat of the sunne, to see who would get the Crown. And does not S. *Paul* say, *The earnest expectation of the Creature waites for the manifestation of the Sonnes of God.* (*Rom.* 8. 19.) He figuratively attributes apprehension to the insensible creatures: but implyes, that all things do but as it were, waite in their naturall courses till the day of Judgment, wherein it shall be seen who are the Children of God; & on whom the crowns that God has layd up for the conquerours, shall be bestow'd; that being *the glory, which shall be bestow'd on us*, of which he speakes at the 18. v. of that chapter. The reward amongst those *Grecians* is observ'd to have been greater than their labour; it being commonly provided by great personages: but the Christian's reward is infinitely greater, than his labour; and therfore the Apostle cals it an exceeding weight of glory (2 *Cor.* 4. 17.) Now that which the Apostle cals amongst

amongst the *Grecians*, a crown was not alwayes a crown, in the strict sense, (though chiefely so) but somtimes it was a triumphant Garment adorn'd with palmes, so is the heavenly reward call'd somtimes a garment; as Apoc. 3. 5. *Hee that overcoms, the same shall be cloth'd in white raiment.* Yet amongst those *Grecians* a crown was oftentimes the reward, and according to the diversities of reward and contention, it was different; thus had they their crowns of Laurell, Olive, Myrtle, Grasse, Branches, Flowers; and some of matter lesse corruptible: but all were corruptible for their glory; but the Christian's crown is truly incorruptible. The *Ægyptians* indeed had a kind of crown, which by emblem might aptly expresse the excellency of the Christian's crown; and that was a crown of *Cinnamon* inclos'd in *Gold*. Gold in the Scripture does frequently expresse Glory, and Cinnamon Grace; Spirituall grace, for the sweet Odour of it. *Prov.* 7. 17. and *Cant.* 4. 14. And does not this excellently expresse the triumph of the righteous in heaven? shall they not there have a crown of Cinnamon inclos'd in Gold? shall they not have grace inclos'd in glory? The *Grecians* did use to adorne with crowns their Temples, Altars, Sacrifices, pots, and Gates; as *Tertullian* tels us (*de coronâ militis*:) and shall not all heaven, every thing in heaven be crown'd with glory? There shall the *Martyr* have a crown for all his sufferings: a crown more precious, than the world, which he overcame; a crown more precious than his sufferings! There shall the *Virgin* find a crown, for the tedious

victory over the lusts of the body; which then shall be crown'd, as a conquerour, because in this life it was conquer'd. There shall the Preacher find a crown, for all his labours and watchings; and shall then learn a new watching for all eternity, without all labour. He that sav'd a Citizen had anciently an Oaken crown; it was a more lasting crown: so shall the Preacher have, that saves a Christian, from the enemy, the devil. And as they thus shall find a crown, so shall they as certainly find a Kingdome; a *Kingdome* for *Extent*, both of *it self*, and of *God's Magnificence*; a Kingdome large enough for every Saint! At the last resurrection the earth shall hold all the children of men; the earth, which is but as the 18. part of one of the smallest of the fix'd starres, (that is, of the sixt magnitude) which are contrived into constellations; as received *Astronomy*, received amongst Christians, teaches us. And since the greater part of men as is generally feared without a paradoxe, will unhappily loose their part of Heaven, about a fortieth part even of such a starre may hold all that shall be saved; there will be left a kingdome large enough for every Saint! They shall find a Kindome for *Sufficiency*; in which they shall have God who is all-sufficient, who will lay open to them the treasures of his allmightinesse! which treasures he shall make theirs, as truely by possession, as they are his own by Creation! They shall find a Kingdome for *Glory*, the Body shall there be more glorious, than if it were all Eie! God will impart unto it a glory like his own; It shall be cloathed with

with light, as with a garment: and if it could there admire any thing but God, it might fall into a juſt admiration of it ſelfe! Laſtly they ſhall find a Kingdome for *Firmneſſe*; a Kingdome as incorruptible, as the Crown that is laid up in it; which as S. *Peter* ſaies (1 *Epiſt.* 1. 4.) *is an inheritance incorruptible and undefiled and that fadeth not away, reſerv'd in Heaven for us.* But ſhall not Heaven it ſelfe paſſe away? How then ſhall the Crown and Kingdome, that is there, be eternall? ſurely, the Heavens may grow old as doth a garment; not in reſpect of any corruption as wearing of them; but in reſpect of continuance they ſhall wax old, not becauſe they ſhall be corrupted, but becauſe they ſhall be renewed. Heaven and Earth ſhall paſſe away, (*Luk.* 21.) not the ſubſtance but the figure; the figure of this world ſhall paſſe away 1 *Cor.* 7. There ſhall be a new Heaven. *Apoc.* 21. but as there was at our Saviour's comming, a new commandement, it was not different from the ſubſtance of the old; but it was newly delivered; it was refin'd; and now more clearely reach'd to the thought of the heart, whereas before it ſeemed to extend but to the outward act. Thus ſhall there be a new Heaven, that is, there ſhall be a renewed Heaven. It ſhall be renewed from the old conditions of it: all the Heavens ſhall hereafter ſtand ſtill; There ſhall be no more Time, and ſo no more Motion of the Heavens, which is the meaſure of time. True it is the creature is now ſubject to vanity. *Rom.* 8. The Heaven is ſubject to vanity, and does by motion

ſerve for the uſe of inferiour nature; it ſerves for the production and corruption of things in this lower world; not that it ſelfe in its own nature is ſubject to corruption. Nay, it ſhall be freed from that bondage, whereby it now ſerves unto the corruption of other things. It ſhall be delivered into the glorious liberty of the Children of God. *Rom.* 8.21. that is, when at the laſt day, all the Children of God (which ſhall be till that day) ſhall be delivered into a glorious libertie; then ſhall the Heaven alſo be delivered frō that vanity of ſervice; & with the libertie of Gods Children find alſo a like proportionall libertie! But we our ſelves ſhall not only have libertie, but alſo Royalty; a Kingdome, and in that Kingdome a crown. Yet ſhall every one have a crowne? Does not S. *Paul* ſay that all runne, but that one receives the prize? Surely there is none that ſhall have a crown by his own merit, but only our bleſſed Saviour: but by the participation of his merit, every one of the righteous ſhall alſo have one. We are the members of Chriſt, or elſe we could never aſſend to Heaven. Nay we are not only one body with him, but alſo one ſpirit; as the Apoſtle teſtifies, 1 *Corinthians.* Yet he only ſhall have the moſt excellent, crown. Amongſt the *Grecians* he only had the moſt excellent the golden crown, that had ſcal'd the walls, or entred a ſhipp, or the fort of an enemy: and thus only our Saviour ſhall have the golden, the moſt excellent crown, ſince he only has entred the fort of our enemy the Divell, by his victory over Hell! Thus then he

he only shall have the glorious crown, and by his own merit. Yet we also shall have crownes, though all ours shall in effect be his.

Since then there is so Glorious a reward proposed unto us; let us be temperate in all things, that we may strive for the mastery; that by getting the mastery we may get the crown. And since that our crownes are due to Him; let us imitate the Elders, who fell down before him that sate upon the Throne, and cast their Crownes before the Throne: So let us in thankfull humility, cast down our selves and our Crownes before his Throne, and let us say, Thy Kingdome come; Our Kingdome come! And let us tryumphantly say with them, Thou art worthy, O Lord, to receive Glory and Honour and Power! who hast made us unto our God Kings and Priests! To thee therefore with the Father and the blessed spirit be ascribed the Crown and the Kingdome, for ever, for ever.

FINIS.

OF

God's Husbandry.

A

SERMON

BY

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OXFORD,

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1 Cor. 3. 9.

Ye are Gods Husbandry.

THE firſt cauſe of Huſbandry was ſinne; the painfull tillage of the ground being impoſed on man for his tranſgreſſion: ſince otherwiſe even good things had grown of their own accord. And this punniſhment was ſo neceſſarily layd upon man, that as a labour, it was made a duty, God ſending him forth of Paradice to till the ground. (*Gen.* 3. 23.) So that now for man not to manage the ground lookes like a ſinne: and thus all gentler laboures in other callings we may count

but Indulgence, by a gracious permiſſion and exchange of penalty. Yet God in his favour made this duty ſo honourable, that he made it the frequent labour of the ancient Patriarchs. And even the Heathen ſo honoured this profeſſion, that they highly honoured them that honoured this; which was eſpecially the practice of the *Romans*; amongſt whom even the chiefe families were deſcended from huſbandmen; witneſſe their Names drawn from ſeverall kinds of graine, the ſubject of their employment, as the *Fabii*, the *Lentuli*, the *Cicero's*; and others of the like Labour and Honour. But God himſelfe did at laſt ſo honour this labour, that as man was at firſt made a huſbandman for the Guilt of ſinne; ſo God himſelf vouchſafed to make himſelfe a huſbandman, to take away the Power of ſinne. Man is a huſbandman about the Earth, and God is a Huſbandman about man: The Earth is our Tillage, we are God's Tillage. Yet as in a large eſtate the Lord uſually imployes his Baily: ſo in the *larger* huſbandry of man, God is pleaſed to imploy his miniſter, and by way of inferiour deputation & continuall, to imploy every man in the managing of himſelf. Now whereas the profeſſors of other Arts, do cõmonly reſerve the myſteries of their knowledge to themſelves, for which too often, as well as for their ſkill, they may juſtly and unhappily be called Crafts; the Huſbandman on the contrary, delights to impart his knowledge, that others may be inſtructed in their ſpirituall huſbandry, in the underſtanding of this duty, they may chiefely conſider the Nature of the

Ground

Ground, that is to be husbanded; and the *Manner* of the *Husbandry*: in which two we must imploy study; and in which two we may then expect Blessing. First then behold the *Ground*, on which we are to bestow our labour; which yet without labour we shall find to be man. When God says we are his Husbandry, you see he does remember us, that we are *Earth*. Now the Earth, we know, is most remote from Heaven: and is not man so? meere naturall man? Is he not most remote from the Gracious thoughts of divine affaires? Yet as the earth is capable of the Heavenly Influences: so is man capable of the influences of Grace. The Earth is singularly fruitfull producing many excellent effects; for which cause the Gentiles made it a Goddesse, attributing unto it divine honours: in like manner have some Philosophicall Christians been so farre inamour'd with the abilities of man, that they esteemed the power of man's will in a manner equall to the power of God. But as the fruitfullnesse of the Earth in the outward or inward parts of it, in the production of Graine or Metall, is begunne and finish'd by the influence of the Heaven: so is the fruitfullnesse of man's soule, by the influence of Grace. And as the Earth is incompassed with the Sea, by the penetrating moisture whereof (as some think) dry parts of it are made more firme and compact: so is man, as drie Earth, the better compacted by the moisture of Grace. The Earth the more it is plowed and stir'd, the more fruitfull it is; but if it be suffered to lie continually fallow, instead

of fruit, it ſhall bring forth weeds: ſo the ſoule, if exerciſed and dilligently dreſſed, will prove very fruitfull; but if it be left follow, then ſhall it yeild nothing, but the weeds of ſloth. When the ancients pictured the Earth, they did adjoyne the picture of a key, to ſignifie that the earth is opened in the Spring and ſhut in the winter: and does not man ſo truely reſemble the Earth? Does he not ſhoot forth in the ſpring of his youth? and is he not ſhut up againe in his old age? The Earth was alſo anciently painted in the forme of a woman ſitting, and bearing a drumme: which in their conceit well expreſſed the winds incloſed within the Earth: this alſo does as aptly expreſſe the nature of man, who is filled and diſturbed with the paſſions of his Mind. The *Romans* built unto *Veſta*, (in whom they expreſs'd the Earth,) a round Temple, in the midſt of which was a perpetuall fire: and does not this as truly expreſſe Man? Is not his Body a conſecrated Temple? and is not his Soul as a perpetuall fire? The ſame picture was alſo crown'd with white garlands, to ſignifie the foaming waters, that continually incompaſſe and beate the ſhoare: and may not theſe as aptly ſignifie the continuall troubles, that beſet and offer violence unto man? And as Earth does thus ſignifie man, ſo does duſt, which we may call dead earth (as having loſt the livening moiſture) ſignifie dead man: does not the Prophet imply as much, (*Pſ.*30.9.) Shall the duſt praiſe thee, O Lord? Nor are men thus only like the earth in theſe properties, but alſo for the many *Differences* of the

earth

earth, ſome ground is Mountanous, and ſome low; ſome fruitfull, and other barren: the like differences in their conditions doe men admit; ſome being proud and ſome humble; ſome being fruitfull of good workes, and others as barren. *Cato* obſerv'd that kind of ground to be the beſt, that lies open towards the Sunne: ſo is that Soul the moſt happy, that is truly inlivened with the warmth of grace. *Varro* tels us, that if in land there be ſtones, ſand, gravel or the like, it is over-heated, and will burn the roots of whatſoever comes in it: ſo are there ſome heates, as of luſt or wrath, that doe eſpecially wrong the very root, and diſturbe the growth of grace in the heart. There is alſo ſome ground, that is ſtill wet, or weeping, as they call it; which exceſſe of moiſture hinders it from bringing forth ſuch fruit, as els it would: ſo are there ſome ſouls, that are ſo overwhelm'd with the teares of ſorrow for their ſinnes, that they are often hinderd from a farther progreſſe and fruitfulneſſe in the duties of their calling; ſuch therfore ſhould learne alſo a comfortable wiſdome, and drain ſuch weeping ground: and by God's farther bleſſing it will prove more fruitfull. Your hardeſt ground indeed is commonly barren; but a mellow ground, that is quickly reſolv'd, yet not exceſſively, is both eaſily till'd, and moſt fruitfull: ſo ſurely is the ſoft and tender heart; it is a ground of leaſt labour, and of moſt fruit. But if any man would more fully and ſkilfully know the infallible *Signes* of good ground, he muſt know, that if a clod (ſprinkled with water) does, when it is

wrought with the hand, prove ſomewhat clammy, and cleave to the finger without breaking or falling to the ground, it argues the fatneſſe and richneſſe of the mould: ſo the Soule, which afflicted with ſorrow by the hand of God, does, notwithſtanding not fall away, but cleaves the faſter unto God's hand that tempers it; will doubtleſſe prove a rich, a fruitfull Soul. It is a ſigne alſo of good ground, if after a ſhower of rain following a great drowth, the ground yield a pleaſant ſavour: and ſo is it a ſigne of a righteous Soul, when, having ſufferd a drowth of God's favour, and afterwards being water'd with the ſhowers of his grace, it yields a gratefull ſavour of obedience and thankfulneſſe to God; And of ſuch will God ſay, as old *Iſaac* of *Jacob*, when he bleſs'd him, (Gen. 27. 27.) *The ſmell of my Sonne is as the ſmell of a field, which the Lord has bleſs'd.* There is yet one ſigne more of good ground, and that is, if the crowes and pies doe in greate numbers follow the plow, ſcraping in the ſteppes of the plow-man: and it is likewiſe a ſigne of a godly Soul, when the foules of prey, wicked detractours do cloſely attend the ſteps, the actions of the righteous. It is a ſigne of a bad ground, if it brings forth loathſome and filthy weeds; but even in good ground ſome lighter weeds may be found, as the thiſtle or the bramble: ſo that Soul, that has foul and loathſome ſinnes, as prophaneſſe, drunkeneſſe or luſt, is juſtly to be term'd a foule and loathſome ſoul; but even in a good ſoul there may be ſome lighter faults, which like the thiſtle or the bramble may be ſharpe or catching, &

give

give offence, and yet the true ſubſtance and heart of the ground be truly good. Has not experience made all men confeſſe, that one kind of ground, though never ſo good, beares not all things? ſo one good man, though very good, has not all vertues. It is a part of the divine wiſdome to leave imperfection in all created goodneſſe; nay, if it were not imperfect, it were not created; How then can we marvaile, if in the beſt of men bee always found ſome infirmities? Grace does mend Nature; but it takes it not away. And this is the nature of the ground, which we are to husband: now, we muſt ſee the *Husbandry* itſelf, or the labour we are to beſtow upon it; which though it be manyfold, yet it is chiefly twofold, *Plowing* and *Sowing*; ſince the bringing-in of the Harveſt is only God's work; but the two firſt are both His and ours. And the firſt of theſe our labours, is about the plow, which the Prophet bids us imploy in our Spirituall husbandry, whiles ſo earneſtly hee bids us plow-up the fallow ground of our hearts. Yet before this our labour, there is one more, which God himſelf does commonly make his work, the better to prepare and inrich the ground for our ſpirituall labour. Your beſt husbandmen lay ſoile upon their ground, wherby they doe deface and inrich it: ſo does God moſt commonly by us; when he intends to make us fruitfull, he layes diſgraces and other afflictions on us; wherby the ground of our heart is heated with devotion towards God, and becomes more fruitfull. But our ſpirituall labour begins with the Plow. Now a cheife time for plowing,

ing, as the husbandman tels us, is the *Spring*; the ground being then mellow, and therfore eaſily wrought; and the weeds being then turn'd up by the roots before they have ſeeded, will not ſpring eaſily again: in like manner the Soul is beſt inform'd when it is young: then is it yeilding, and beſt to be wrought upon; and vices then being well pluck'd-up, are never likely to grow again. In the ſummer the ground is more hard to be plow'd, and in winter more foul: ſo the Soul in manly age is commonly too bold and obſtinate againſt inſtruction; and in old age it is too much troubled with the diſeaſes of the body, and the affaires of life. And as we muſt thus know the Seaſon, ſo we muſt know the Degree of the labour. When the husbandman dreſſes a Vine, or an Olive-tree, he deales gently with it; but when he is to get-up the weeds in his ground, he plows-deep, that he may fetch-up the very roots: ſo muſt we deale by our old and deepe-rooted ſinnes; we muſt uſe a holy and an induſtrious violence to our Souls. And as we muſt uſe violence, ſo we muſt uſe diligence. It is obſerv'd, that when weeds are ful-grown, if you plow ſo thick, that you can ſcarce ſee where the culter has gone, it utterly deſtroyes the weeds: ſo is it in a vicious Soul; if when the vices bee grown to the higheſt, there bee ſuch exact labour uſed, that every part of the Soul be carefully plowd-up, it will prove, no doubt, the extirpation of all vices. Yet with this violence and diligence we muſt uſe ſome ſkill. If the cruſt of the earth, in plowing, be turn'd-up very broad, it remaines ſtill whole, wherby

wherby neither the weeds are kill'd, nor can the ground be well harrow'd: So if a man's ſinnes be too broadly layd-open, his vices are not kill'd, nor can he well be ſmooth'd again. We muſt labour therfore rather to plow cloſe, that ſo the ground may be the more-finely broken. Yet as in plowing they commonly leave ſome baulkes, which is the groſſe earth, that has ſcap'd the plow: ſo in the examination of the ſoul, there are many faults, which, though we ſearch diligently, yet eſcape our ſearch. When new ground is broken-up, if it bee rich and prepar'd for ſeed, it is enough to plow it once, and ſow it immediatly, and harrow it; but if it bee gravelly ground, you muſt trifallow it, as they ſay, plow it oftner: ſo if a man be of a towardly diſpoſition, one ſerious examination may happily ſerve; but if he be drie and hard, he muſt be more frequently and painfully plowd-up; then you muſt *iterare* and *tertiare*, as the *Latines* ſpeak; you muſt plow again and again. Indeed, through many ſtirrings, your fallow is brought to ſo fine a mould, as it ſhall need very little or no harrowing at all: ſo through many examinations of the Soul, it ſhall prove ſo ſmooth, that without farther labour it ſhall be ready to intertain the Spirituall ſeed. It is a receiv'd ſaying, The oftner the ground is ſtirr'd, the better it beares. But as ſuch labour muſt be us'd upon ſome ground, ſo in ſome grounds it muſt be ſpar'd. For, you muſt not plow in wet ground, nor in wet weather: no more muſt the ſpirituall husbandman preſſe the judgments of God, to a ſoul that is already over-

flow'n with the tears of ſorrow for ſinne. Beſides, he muſt know how to help the diſadvantage of ſome ground, he workes on. If one plow upon a hill, he muſt not plow up and down, but overthwart, ſlope-long; for, therby the inconvenience of the ſteepneſſe is help'd, and the labour of the husbandman is light-ned: ſo if we are to tell great men of their faults, it may be done obliquely; They muſt be plow'd ſlopelong; for otherwiſe you cannot either very profitably, or very eaſily work upon them. And as we muſt thus know how to *Doe* our work, ſo muſt we likewiſe know how to *Examine* it, when it is done. Now your ſkilfull husbandmen, when they would trie whether, or no, they have plow'd well, thruſt down a rod into the furrow; which if it peirce alike in every place, it ſhews that the ground is well plow'd: ſo when a man ſhall be tried, whether or no he will forſake every one of his old pleaſing ſin-nes, if he be tender-conſcienc'd, and in every point yeilds with a gentle obedience to the will and fear of God, then it is a ſigne, he was ground well plow'd; but if in one point he admits perſwaſion, and not in another, it is a ſigne there is need of more labour to be ſpent on him. And this is the firſt kind of our labour; the next and chiefe in this husbandrie, is *Sowing*. Upon the *Seaſon* of which work, the ſucceſs and happineſſe of it does much depend; It is a com-mon ſaying, that *Soone ſowing ſomtimes deceives, but late ſowing ever*; a ſaying, that in the Spirituall tillage is in part too true: ſince ſomtimes he, that in his youth has been well inſtructed, does notwith-ſtanding

ſtanding prove fruitleſſe in his after-life: but late ſowing, I will not with the Husbandman, ſay, does always-faile; but ſurely though it bee *not always deſperate*, it is *always dangerous*; And therfore it ſingularly behooves every man to have a care, that he be inſtructed betime. And by ſuch ſeaſonable diligence, not only the ſucceſſe ſhall be in our wiſe hope the ſurer, but alſo the expence of ſeed and labour ſhall be the leſſe. For if you ſow betime, you may ſow the thinner; but if you ſow late in the year, you muſt ſpend the more ſeed: ſo is it in the inſtruction of Man; if you inſtruct him betime, though it ſhould be but thinly, yet it may prove ſufficient; but if it be late ere he be inſtructed, then muſt the recompence be neceſſarily made by the abundance of the inſtruction. Yet has there been no husbandman able to give a certain rule, wherby to know juſtly what quantitie of ſeed will ſerve for an acre of all kinds of grounds, but it muſt be left to his particular diſcretion, to judge what ſuch ground at ſuch a ſeaſon will require: ſo is it in the inſtruction of the Soul; the degrees of inſtruction to every particular Soul, muſt be left to the wiſdome of the Inſtructer. But for the *frequency* of ſowing, we have in the husbandry of the Soul a ſure rule; ſince the righteous Soul muſt be like that ground, which the old *Latines* call'd, *Reſtibilis*, which is renew'd, & every year Sow'd; (the Greeks call it παλιμφυὴς) his fruitfullneſſe continuing to the next year, yeilding his croppe every year: ſo muſt the righteous Soul be yearly ſowed, & yearly fruitfull. Nor muſt there be a care had only of the

ſowing, but alſo of the *ſeed*; now the beſt ſeed is the weightieſt, and that lies in the bottome; ſuch is full: thus alſo the weightieſt inſtruction, the full inſtruction, is that, which will bring forth moſt fruite in the Soul. The ſpirituall ſeed is the word of God; it is ſeed for the Neceſſitie and for the vertue: for the neceſſitie, ſince without this bee ſow'd, there can be no fruite; and for the vertue, ſince it has the admirable power to produce fruit; ſo that all the fruit is vertually in the ſeed. And as the ſeed muſt be incorporated into the earth, and take root, and be conſerv'd and ripen in the earth: ſo is the word of God firſt ſow'd in the heart; then muſt it take root, and be conſerv'd, and come to a maturity in the heart; then ſhall there bee a happy and manifeſt fruite of both. And the more happy it ſhall certainly be, if we ſtrictly keep the *Order* of ſowing; in which action it is obſerv'd, that taking it out of the ſeedlip they muſt ſow with an æquall hand, letting the foot (eſpecially the right foot) and the hand goe together: ſo muſt the ſpirituall ſeedſman diſperſe his inſtruction; but eſpecially he muſt be carefull that his hand & his foot goe together; that his hand doe not only ſow the ſeed, but alſo that his foot goe with his hand; that his doctrine be alwayes attended by his life; then is he a true, a skilfull ſeedſman. And then that wiſe proverbe will be true of the ſeedſman, though it be ſpoke of the maſter, that *The beſt ſoile for the field is the Maſters foote.* Yet are there alſo ſome other neceſſary labors of the husbandman; ſince to the dreſſing of ground is not only required,

required, that it be plow'd and sow'd; but that also according to the seasons and order of the work, it be harrow'd and rak'd and sometimes rol'd, for the breaking of the greater and the stiffer clodds; as also that in perfect husbandry, it be throghly weeded. Such likewise is the dressing of the soule; it is not enough that it be search'd & turn'd up, but it must usually be broken under the threatnings of of the Law: it must sometimes suffer a more violent affliction; and be both frequently and diligently weeded. But above all it must be provided, that no *thornes* be suffered to grow where the seed is sow'd; since these unhappily choak the seed: no more must we suffer in the husbandry of the soule, the cares the riches and the pleasures of the world, which, as our Saviour has told us, are dangerous thornes, to spring up where the spirituall seed of God's Word is sowed. Thornes choake the seed by drawing away the moisture and fatnesse of the earth from it: so likewise those spirituall thornes injure the soule, by drawing away the love of our hearts from God to them. Againe, they choake the seed by keeping the Sunne and the showers from it; so that it has neither necessary heat nor seasonable moisture: thus likewise doe the spirituall thornes keep from us the inlivening heat of God's Grace in his word; which otherwise would bring forth in us the fruits of the spirit; they likewise turne away the seasonable showers of Grace, even as a violent wind dos often drive a showre another way. Besides, thornes doe by intangling hinder the Corne, de-

nying it a liberty of groth; whereas otherwiſe it would riſe higher: thus likewiſe doe cares and wealth and pleaſures keep down the ſoul, which otherwiſe might aſcend to the cogitations of divine things. O then, whiles we have time, let us ſeriouſly intend the huſbandry of our own ſoules: let us plow up the fallow ground of our own hearts; let us provide our ſelves of the beſt, the weighty ſeed, the immortall ſeed of Gods Word and Grace; let us be ſure alſo to prevent the weed and thorne. Or elſe we ſhall with thoſe negligent huſbandmen fall a ſleep, and after the good ſeed has been ſow'd, ſuffer the envious man to come and ſowe tares; but ſhall the ſeed of the word be ſow'd in vaine? O let us remember that of the Apoſtle to the *Hebrews* (12. 15.) *Look diligently, leſt any man faile of the grace of God; leſt any root of bitterneſſe ſpring up and trouble us.* But alas how vaſt a multitude is there, that is profoundly fallen a ſleep in this duty of love to their own ſoules? nay, that only prove themſelves to have ſoules, becauſe they are a ſleep, that is, not dead: How many lye ſo ſoundly a ſleep that they are ſcarce awake to Ambition, whiles the Divell does very methodically and gradually ſow in them the tares of Luſt, Ignorance, Pride, Opreſſion and Blaſphemous Novelty! but Oh, Let us remember not only the proſperous growth, but alſo the end of ſuch tares; which oftentimes are ſuffered to grow as long as the wheat, even till the harveſt! when it ſhall be ſaid, as it was by the Angell to him that ſate upon a cloud, like unto the Sonne of

of man, (Apoc. 14. 15.) *Thruſt in thy ſicle and reape, for the time is come for thee to reape; for the harveſt of the earth is ripe.* O let us take care that we may, be gathered as the wheat into the Barne; and not as the tares to be made into bundles, and caſt into the fire! The wicked, ſaies S. *Auſtin*, ſhall be gathered into bundles: the Uſurer, ſaies he, ſhall with his Wife and Children, whom he nouriſhed by uſury, be bound into one bundle. The corrupt Judge with his Notary, Advocate, and falſe witneſſe, ſhall be bound in an other bundle. The Harlot and her Lovers and her ſervantes, with the contrivers of their Luſt ſhall be bound in a third bundle! And thus ſhall they all, all thoſe tares be caſt into everlaſting fire! Now though it pleaſes God to uſe mercifull delay to put in execution ſuch judgement, we muſt not uſe unmercifull delay to put in execution our diligence. True it is indeed, as S. *Chryſoſtome* well obſerved, that men are long in building but quickly deſtroy; but that God on the contrary, does quickly build but is long ere he deſtroys. So in the bleſſing of good ground God uſes ſpeed, but in the curſing of bad ground he uſes delay. The Apoſtle expreſſes as much (*Heb.* 6. 7.) *The earth which drinketh in the raine, that cometh oft upon it, and bringeth forth herbs meet for them, by whom it is dreſſed, receives bleſſing from God*; There you ſee, is a preſent bleſſing of the good ground. *But that which beares thornes and briars* (as it followes in the next verſe) *terra reprobata eſt* (ſo the *Latine* Interpreter has it) it is *reprobate earth*, and is nigh unto curſing. It is not preſently curſed

curſed, but it ſhall be Curſed; there's Gods merciſull delay of his judgement. But this increaſe of his Mercy, muſt increaſe in us a diligence in our huſbandry; and ſince that no crop can be without ſeed, we muſt eſpecially endeavour to be provided of good ſeed; which as it is an abſolute part of our providence; ſo muſt it likewiſe be of our *Thankfullneſſe*, ſince this ſeed is both a neceſſary gift & a meer gift. That it is Neceſſary, we may proportionally learne from the Earth; which though it brings forth wheat, yet it cannot unleſſe there be ſeed beſtowed upon it: no more can the heart though it hath a poſſibility, bring forth any fruit if the word of God be not beſtowed upon it. And in like manner that it is a meer guift, we may as eaſily underſtand, Good ground in the Parable (*Luk.* 8.) being not good by nature but by grace; good, but not till grace be beſtowed upon it: ſo grace both makes it good, and brings forth alſo good fruit. It is not good according to any precedent qualitie, but good according to God's favour; ſo truly good ground is the Elect; not good before Grace, but by grace. And as ſeed though caſt into the Earth, ſends not forth the corne, if it be not watred with the ſeaſonable ſhowers of Heaven; ſo if the word received be not nouriſhed by grace, we may rightly ſay, it was never rightly received. And ſince this ſpirituall ſeed is ſow'd in the heart by the miniſters of God, and afterwards watered by the ſhowers of Grace frequently deſcending with their laboures, you muſt ſtrive alwaies to be a part of that ground which receives the bleſſing. And if

you

you truely receive it, you will returne thanks: is the firſt bleſſing of that bleſſing, and the t[illegible] fruits of good ground. We muſt bring our fir[illegible] fruits unto God; and then the whole harveſt will be bleſt. We muſt bring them betime, whiles they are yet even green: which was expreſſed in the name of the month, in which they were offered; it being called the month of *Abib*, that is, of the green eare of corne. (*Exod.* 13. 4) The *Grecians* called the ſame month of the firſt fruits: Πυανέψιον, from πύω and γῆ; becauſe then, in the ſpring, the earth beganne to grow warme: And ſo muſt every Chriſtian even in the ſpring of his converſion when he growes warme with the heat of Grace, make that the ſeaſon of offering his firſt fruits. Yet afterwards as he growes in age, he muſt grow in fruitfullneſſe: for as ſome ſay of wheat, that the longer it ſtands it will yield the more; ſo doubtleſſe it may be ſaid of a Godly man, the longer he lives, he will bring forth the more fruit. And as we muſt increaſe in ſtore, ſo we muſt alſo increaſe in true excellency; we muſt look that we bring the beſt we can: as much was implyed in that name, by which firſt fruits are called in another place, namely, *Lev.* 2. 14. where they are called, גרש כרמל our Tranſlation renders it, green eares; but it may be rendered eares of *Carmel*, that is, ſuch freſh and goodly eares of Corne, as grew upon plentifull and flouriſhing *Carmel*, they muſt be like the offerings that *Jacob* bid his ſonnes carry down into *Ægypt* (*Gen.* 43. 11.) they muſt be the beſt fruits, the word

is זמרת which being drawn from זמר to ſing with ſingular art and delight, ſignifies ſuch guifts, as might ſeem fit to be praiſed by the moſt eloquent mouth and the moſt artificiall ſong. Such muſt be the offering from our labour; and then as the huſbandman amongſt the *Iſraelites* did for ſix yeares together Till the earth, but the ſevēth yeare reſted, eating that which grew of its own accord: ſo whiles we are in this life, we muſt be diligently imployed in our ſpirituall huſbandry; and when the ſeventh yeare the Sabbath yeare of Eternity ſhall come, then ſhall we ceaſe from our hard labour; and be fed with ſuch food, as God will provide for us without our Labour. O then let us labour ſo in our life of grace, that here-after we may be at reſt for ever in the life of Glory. Which grant unto us, O moſt mercifull Father, thou that art the Great and True Husbandman, for thy Sonne our Lord *Ieſus* Chriſt his ſake; to whom with thy bleſſed Spirit, three Perſons and one God, bee aſcrib'd the Glory of Love and Providence in the converſion of thy Elect, now and for evermore.

FINIS.

OF

The Misery of Vncleanesse.

A SERMON

BY

BARTEN HOLYDAY,

Doctor of Divinity.

OXFORD,

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2 Cor. 7. 1.

Let us cleanſe our ſelves from all filthineſſe of the fleſh and Spirit.

THe works of God, being the ſimilitude of his Nature, were in their Creation like his nature, truly good: and ſo truly good, that it was impoſſible for thē in their creatiō to be bad. Thus, as God is pure, ſo likewiſe for his proportion, Man was pure; and then was man the work only of God: but having ſince fallen from that puritie, though he be ſtill the workmanſhip of God, yet we may ſay, he is alſo his owne work; ſince he is become unhappily, what God made him not, unclean. In which eſtate, though

he ſtill retains ſuch workmanſhip, as expreſſes the power of God, yet does it fail to expreſſe God's Holineſſe. But God, whoſe love is more conſtant, than man's vanitie is changeable, willing to reſtore man unto a puritie, graciouſly remembers man, that man may remember himſelf; as here by his Apoſtle he remembers the *Corinthians*. It was the voice of God, *Be ye holy, for I am holy*. For the execution of which command, the Apoſtle heer teaches the *Corinthians*, an eaſy, yet a happy way to perfect righteouſneſſe, by cleanſing themſelves from Filthineſſe. Which that they may doe ſeriouſly, he ſhews them how they may doe it ſkilfully: and that you likewiſe may be prompted to the Imitation, you may be prompted to the knowledge. Firſt then you may ſee what is to bee remov'd, Filthineſſe, All filthineſſe; the kinds wherof are according to the parts of man, the filthineſſe of the Fleſh and of the Spirit: not, but that every ſinne defiles the whole man; but, that the uncleneſſe of ſome ſinnes more appeares in one part, than in the other. Some more notoriouſly defile the Fleſh, the Body; as Intemperance and Incontinence; the one being a preparative to the other; the blind miſerably leading the blind into the pit. And theſe were the ſinnes of the old Heathen: amongſt whom, for their leſſe knowledge, though they were more excuſable, yet we may doubt, they were ſcarce more frequent. Some ſinnes again more notoriouſly defile the Soul, the Spirit, either in a falſe worſhip of the falſe image of God; and ſuch is Idolatry; or in a malicious worſhippe

ſhippe of the Enemie of God, and ſuch is witchcraft, and the like impudencies of Satan: the one pretending an imitation of God, the other hating an Imitation of him. Theſe likewiſe were the frequent though the great defilements of the Heathen: and are they not a worſe filthineſſe, whiles as frequent, amongſt the Chriſtians? And though ſome of theſe crimes ſeem very different, yet Satan's art often linkes them into a chain; though ſingle they are large enough and powerfull enough to detain man captive: the ſtrength of whoſe reaſon being maiſterd by the ſtrength and ſubtilty of the wine, leaves him to the ſigh of the wiſe, and the ſcoffe of the bad. And ſince the filthineſſe of vice, ugly and uſefull, may by the wiſdome of compariſon, move us to vertue: we may caſt an eie on ſuch a concret ſinner, a *drunkard* in his drunkenneſſe; which he does beſt, if we might ſo ſpeak, expreſſe, when he does worſt expreſſe it, that is, moſt truly, when moſt ſhamfully. And indeed he does it uſually with ſuch broad folly, that of all kind of ſinners he eſpecially ſaves his enemies the ready and eaſy labour, to call him fool: and it were ſome degree of happineſſe, if ſhame though without grace, could keep him from this ſinne. But this ſinne that makes him ſottiſh, makes him impudent; and by the bold art of hell heartens him to deride all that deride him! wherin he fares as does a madman: to whom, when the phyſitian offers the cure of his madneſſe, he is ready to object madneſſe to the phyſitian. But as the right phyſitian is as wiſe, as ſkilfull, to be more buſied about the cauſe

cauſe and degrees, then about theſe effects of his patient's maladie, that ſo he may apply neceſſarie phyſique: ſo does the true phyſitian of the Soul, not regard the perverſneſſe of the drunkard, that reſiſts cure, but the neceſſitie of the cure; and in deſpite of deſpite goes-on in his mercifull duty, crying-out with the royall Prophet *Iſaiah* (5. 11.) *Woe unto them, that riſe up early in the morning, that they may follow ſtrong drink, that continue untill night, till the wine in-flame them* (till the wine *purſue* them) *but regard not the word of the Lord* (*v.* 12.) Shall wee wiſh, that They would heare this, that will not intend to hear God? they that prophane his Sabbaths, but firſt themſelves! preferring the ridiculous liſpings of their overmoiſtned aſſociates, before the articulate wiſdome of God's word! well may the Prophet crie woe unto them: but they themſelves ſhall hereafter crie woe unto themſelves! yet here alſo there is a woe to their eſtats; povertie ſhall be their lot; and, which is the miſery of their miſery, not by oppreſſion, but by folly! a labouring man that is given to drunkenneſſe ſhall not be rich; the wiſe man could ſay (*Eccleſ.* 19. 1.) If the labouring drunkard ſhall bee poor, ſurely the lazie drunkard ſhall be a begger. A woe there is here to their body alſo, which they thinke they love; a woe to their mind, which they may know they abuſe. *Who has woe*, ſayes *Salomon* (Prov. 23. 29.) *Who has ſorrow? who has contentions? who has babbling? who has wounds without cauſe? who has redneſſe of eies? They that tarry long at the wine, they that goe to ſeek mixt-wine*; which

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at the laſt, as *Solomon* ſayes, *bites like a Serpent*, (*v.* 32.) Now the Serpent, as *Jacob* deſcribes him (*Gen.* 49. 17.) has one condition, to *bite the horſe heeles, ſo that his rider ſhall fall backward*: and does not wine bite and overturn the drunkard at the laſt? you may ſee the filthineſſe of this ſinne in the baſe eſtate of Soul, into which it caſts one; the drunkard, as S. *Chryſoſtome* ſays, being worſe then a dog, or an aſſe (though one be filthy, the other ſilly;) ſince neither companie nor cuſtome can make them drink beyond the temperance of naturall thirſt. You may ſee the filthineſſe of this ſinne in S. *Auſtins* judgment, who terms the drunkard a lake, that brings forth nothing but frogges and filth. Indeed even the creatures bred in ſuch filth, wee may eſteem but a living filth: nor are the actions of a drunkard worth the name of life. And therfore did S. *Ierome* commend an Oratour, for ſaying of a drunkard rais'd from ſleep, *Nec dormire excitatus, nec vigilare ebrius poterat*; that he could neither ſleep being wak'd, nor a wake being drunk; therby, as he ſay's reckoning him neither among the living, nor the dead. S. *Baſil* compares him to the Gentiles Idols, which, as *David* ſayes, *have eies and ſee not*. The wine, we may grant, they ſee, but they will not ſee either the ſtrength of That, or the weakneſſe of themſelves. You may ſee the filthineſſe of this ſinne in the expreſſion of *Seneca*, whoſe wiſe *Rhetorique* calls it madneſſe: and he wittily proves it; ſince drunkenneſſe, as he ſays, Intends all ſinne and diſcovers it! Even righteous *Noah* by this was diſcover'd: though happy he was

becauſe but once diſcover'd; and more happy, becauſe he could be but once diſcover'd. An Act of frailty we find: a habit of it we find not. *Lot*, whom *Sodom* could not overcome: wine overcame, even to a repeated Inceſt: nor had he any covering for his fault, but his Ignorance, an unhappy mantle, wherwith his daughters cover'd him & ſham'd him! *Holofernes* never drank ſo much at one time in all his life, as in that night, in which he loſt his head; but in which alſo he firſt loſt his wit. *Iob's* children were at a feaſt, and too unhappily at the wine, when the houſe fell on them: *Iob* did feare they might fall by ſinne; they did not fear, that the houſe would fall by their ſinne. It was at his birth-day-feaſt, a time of wine and headineſſe, that *Herod* promis'd to the dauncing damſell even halfe his kingdome: but in an unlawfull performance of an unlawfull promiſe, he gave her the head of the holy *Baptiſt*. Had he been at a cooler council than his cuppes, he might happily have thought of an innocent æquivocation, he promis'd her half his Kingdome; ſhe demands All; and he gives her a value more than all, the Blood of a Prophet! But if wee looke upon leſſe offenders, yet great offenders, may we not find ſome, whom exceſſe in the wine does not ſatisfie, without an exceſſive ſociety in the exceſſe? as if at the great reck'ning-day it were not enough to have no bodies ſinnes to anſwer for, but their own! But ſuch companions ſhall at laſt want neither wine nor company: nay, they ſhall be made drunk, in the Prophets phraſe, by God himſelf; he ſhall make them *drunk with*

with (the wine of) *wormewood.* (*Lament.* 3. 15.) and as the royall Prophet ſpeakes; *with the wine of aſtoniſhment.* (*Pſal.* 60. 3.) the wine of his wrath! yea, he ſhall make them ſuck-up the dregs of it, the dregs of wine; a plague more irkſome even to the drunkard, than the want of wine, nay than ſobriety! where ſhall then be his riotings and falſe healths, by which he deſtroy'd the true health of his bodie, and made haſt to the deſtruction of his Soul? ſhall the ſtrength of the wine be of ſtrength to defend his ſinne? ſhall the health of his great Lord, to whom his deep draught is devoted, ſecure the health of his body or mind? ſhall that be an acceptable quaffe to a Prince, that is abominable unto God? O the folly of men ſayes the wiſedome of S. *Ambroſe*, ſpeaking of thoſe that drank healths to the Emperour; the folly of men! that can think drunkenneſſe to be the ſacrifice of Loyalty! we may adde that there was indeed a Drink offering under the time of the Law; but it was not the draught of the Sacrifice, but the Preſent. Even the Creator of the Vine ſtinted his own ſacrifice from the Wine at a pint and a halfe (a quarter of a *Hin*, *Levit.* 23. 13.) So little did the moſt wiſe God chooſe from his own plenty! when as the outragious thirſt of man, is too often not ſatisfied, till oppreſs'd! Soberly and truely ſpake S. *Auſtin*, concerning the drinking of Healths; if one ſhould be threatned with death for not pledging, better it were the body ſhould dye ſober, than the ſoule be drunk: nay that even he that in his intem-

perance ſhould diſgrace thy ſobriety, after his intemperance would admire it; and ſuch diſgrace that holy Father accounts Martyrdome. Memorable was the example, being as well a glory as a patterne, of S. *Ambroſe*, and S. *Auſtin*, whoſe conſcientious rigor ſhunn'd a feaſt as the danger of intemperance. He miſtakes wine, that takes it not as Phyſique: no more ſhould we take than we muſt needs take. But alas, though men begin to eat and drink for Health, they Commonly end in pleaſure, if not in riot; ſhadowing the baſeneſſe of pleaſure with the pretence of Health; till with delight they excuſe themſelves to death. A holy age it was, when the Family and the Cattell drank of the ſame ſobriety: yet thus did *Jacob* & his children, & his cattell drink of the ſame well. (*Iohn* 4. 12.) But ſo abſurd now ſinne is become, that who need it leaſt, drink moſt; young men, ſtrong men, adding as S. *Ierome* ſayes, oile to fire. Indeed can they by art more contrive an outrage? ſurely of more temperance have ſome heathen been, els had not the Roman forbidden the uſe of wine, to all that were not thirty years of age; if *Ælian* be not a Poet. But greater examples have we of greater temperance, in the true worſhippers of the true God. Famous were the *Rechabites*, to whom their Father ſeem'd to give a 'leaventh commandement, in a perpetuall abſtinence from wine: which with ſuch joy they did obſerve, that their Obedience was the wine. Famous was *Daniel* in feare and temperance, preferring water before *Babylonian wine*: this was holy water, which gave him com-

complexion more cheirefull, than the wine. Famous was the *Babtiſt*; who was not filled with the joy of the grape, but of the Holy Ghoſt. Aſke of the Fathers of the Chriſtian Church, and S. *Ierome* will tell us that the contemplative men of *Paleſtina* would not, though ill, receive comfort from it: we may think they thought it not Phyſique, but Diſeaſe. Aſke S. *Auſtin*, and he will tell us, that the Clergie generally abſtained from wine; as if they had accounted it a Lay comfort. Aſke *Euſebius*, & he will tell us, that S. *Marke* diſwaded all the *Alexandrian* Chriſtians from the uſe of it. He taught them not to condemne, yet to avoid a Creature, which in the uſe was ſo neer abuſe. He did not deny the bleſſing of the grape, though his Goſpell was the ſtory of a greater joy; yea he taught the joy of it in our Saviour's laſt ſupper; in which it was both uſed and Sanctifyed. Indeed the *Severian* Heretiques, as *Epiphanius* relates, thought wine was begotten of the Earth by the Devill himſelfe: perchance they might think ſo, becauſe it makes men outragious like the Devill himſelf. But theſe were men that were mad without wine; but in the wiſedome of Chriſtianity we muſt acknowledge it to be both God's creature and his bleſſing; which may be abuſed by diſeſtimation, as by exceſſe. Water indeed in the Southerne Countries, as more purifyed by heate, approaches neerer to health and dyet: but in colder climates being cold and earthy, a temperance in wine defends Age from Diſeaſe and Excuſe; nor can it, being temperance, be an Advo-

cate for infirmity to Exceſſe. Into which he that is fallen, he that is ſunke deep, may cry out with *David*, as S. *Auſtin* applies it, *Deliver me out of the mire*; --- *neither let the deep ſwallow me up.* (*Pſal.* 69. 14, 15.) And if one cannot get out at once, let him, as one that is drawn out with leſſe ſpeed and more trouble, get out by degrees: els ſhall he quickly ſinke one degree lower, from Drunkenneſſe to Luſt; this being the next degree and filthineſſe of the Body. Our Adverſary, that was once an Angell of light and is now unnaturally become the Prince of darknes, is now an enemy alſo to the light, eſpecially to ſuch light as may preſerve us from workes of Darkenes. The firſt thing therefore that he endeavours againſt Man, is, to *put out the light of Mans judgment*; which by the Apoſtle, (1 *Cor.* 4. 3.) is in the Original aptly called ἀνθρωπίνη ἡμέρα, *man's day*, which the Divel frequently firſt effects by Drunkenes. By which when the day of reaſon is ſhut in, ſoon comes the night of luſt, and conſequently the workes of darkneſſe; which does increaſe, whiles conceale, Filthineſſe. Which filthineſſe *Clemens* the *Alexandrian* well expreſſes, when he compares a Luſtfull man unto a *Centaure*, which according to the Heathens inſtructive fiction, was but halfe man, and halfe beaſt. But S. *Peter* counts ſuch men *all beaſts*, naturally bruite beaſts made to be taken, and deſtroyed. (2 *Pet.* 2. 12.) The Prophet *Jeremie* more particularly ſhewes why they are beaſts, whiles he compares them to *neighing horſes* (c. 13. 17.) as *David*, before him did liken them to the *horſe* & *mule*, that have no under-

underſtanding (*Pſal.*32. 9,) You ſee how they are corrupted in their Intellectualls and Moralls; and are therefore defil'd into beaſts. Nor are they only beaſts, but very loathſome ones, S. *Peter* likening them to the Dog delighting in his vomit; a filthy beaſt indeed, that caſts away filthineſſe and reſumes it; nay to ſuch a beaſt he likens them, as counts uncleaneſſe a delight; ſuch is the *Saw* wallowing in the mire. (2 *Pet.* 2. 22.) a beaſt not only filthy, but (as S. *Chryſoſtome* ſaies,) ſuch a one as fills other places where ſhee comes, with filth and ſtench; nor is only filthy without, but alſo within, whiles ſhee feeds on filth. Yet the luſtfull perſon is a worſe beaſt, becauſe a more dangerous beaſt; a very *Serpent*, as S. *Ambroſe* calls him; A ſerpent for his pace; he creeps upon his belly; a ſerpent for his dyet, duſt is his food; and earthy deſires are the food of his luſt; a Serpent for his ſhifts, rowling himſelfe into many foulds; finding out diverſities of wayes in his ſlides; a ſerpent for his venome, from which Nature bids men flye, and Grace more. Yet is he a Serpent but in ſimilitude? or is he but thus nere unto a Serpent? though the moſt curſed beaſt? Surely a verier Serpent is not only neer him, but in him, even the Old Serpent the Divell. Nay, a luſtfull man, as S. *Chryſ.* ſaies, is worſe than a man poſſeſſed with the Divell; for ſuch a one is pitied by all men: but a luſtfull man is deteſted; ſince this man is poſſes'd with the Devill with his own conſent. S. *Peter* expreſſes the manner of ſuch poſſeſſion, foule and fearefull! *They have their eyes*, ſaies he, *full of adul-*

adultry and cannot ceaſe from ſinne (2 Pet. 2. 14.) A ſad ſociety, ſinne and Perſeverance in ſinne! you may ſee how they are poſſeſſed, *They have their eyes full of adultry*: S. *Peter* ſaies, μεστὰς μοιχαλίδος, *full of an adultreſſe*; as if the face of the harlot were ſtill in his eie! and poſſeſſed his eie with more delight, as the more cunning Devill! This is the filthineſſe, this the poſſeſſion of luſt! a vice ſo odious even to cleaner nature, that Heathens, ſome purer Heathens have abhorr'd it. Of theſe was *Cicero*, who having excellently declam'd againſt luſt, is as excellently preſented to us by S. *Auſtin* ſaying, *All this is ſaid by one, who knew not the innocency of our firſt parents, nor the happineſſe of Paradice, nor the reſurrection of the body!* Sure then at the laſt day even ſuch Heathens ſhall riſe up in judgement againſt many Chriſtians! And by their cleaner obedience to nature, condemn ſome Chriſtians foule diſobedience unto Grace! Need therefore, great need have ſuch to cleanſe thẽſelves from ſuch filthines; ſince ſo Dangerous it is for them not to cleanſe themſelves, and ſo hard to cleanſe themſelves! you may ſee the danger in the Judgements which God has inflicted for luſt; revenging it with fire on the Cities of the plaine; revenging it with the ſword on the Tribe of *Benjamin*; revenging it with the permiſſion of Inceſt & Rebellion, upon *David* in his children; revenging it with the loſſe of ſight & life, on weake *Sampſon*; revenging it with the ſpirituall blindneſſe of Idolatry, on weaker *Solomon*! But ſuch as perſevere in ſuch ſins, ſhall hereafter know, that as they would not here partake

take by cleaneſſe in the life of Chriſt, ſo neither ſhall they hereafter pertake by happineſſe in the merits of Chriſt: to the knowledge of whom if as yet they are not come, they are then as yet without the comfort, from hope of mercy, by ignorance: and if they have the knowledge of him, then looſe they the comfort from hope of mercy, by contempt. You may ſee the difficulty of removing filthineſſe, in S. *Jerom's* expreſſion, who ſayes, ſo hard it is, *in carne non carnaliter vivere!* to live as without the body, whiles we are in the body! And he profeſſes of himſelf, that in himſelf he felt flames of deſire, though by faſtings, his fleſh was dead, as he ſpeaks, before he was dead. You may ſee the difficultie in S. *Auſtin's* complaint; who confeſſes, that the ſervitude of luſt turns into cuſtome, and that cuſtome defends it ſelf by the name of neceſſitie. Hard then it is to cleanſe from filthineſſe, yea ſo hard, that a greater miracle it is for Chriſt by grace to renew a luſtfull man to purity of life, than it was for him to raiſe *Lazarus* from death after four dayes buriall. In this change, indeed, of the body, a dead creature was made a living creature: but in the change of the Soul, a dead creature is made like the ever-living creator: thatwas a temporary effect, chiefly of power; this an everlaſting effect of infinite Mercy! S. *Cyprian's* wiſdome gives the reaſon of the difficulty to eſcape luſt: others ſinnes, ſayes he, ſeem harſh unto us; but pleaſure kils us, whiles it flatters us. Wherfore that we may *Cleanſe* our ſelves from *this* filthineſſe, we muſt reſiſt the *firſt motion* to it: it

being like a Serpent, as S. *Ierom* ſayes; If the head enters, the whole body follows. We muſt reſiſt the firſt motion; Bleſſed is he that takes thy children, O *Babylon*, that is, the firſt temptations of luſt, and daſhes them againſt the ſtone, that is, Chriſt, as the ſame father's judgment expounds it. We muſt, if a foul thought offers to defile us, crie unto God, to God our Saviour, *Ieſu, thou ſonne of David have mercy on us.* Wee muſt crie out to our own Soul, in the words of the Prophet (Pſal. 42.11.) *Why art thou caſt down, O my Soul, and why art thou diſquieted within mee? hope thou in God, for I ſhall yet prayſe him, who is the health of my countenance, and my God.* And at laſt, then we ſhall with the ſame Prophet, (*Pſal.* 116. 7.) ſay alſo, *Return unto thy reſt, O my Soul: for the Lord has dealt bountifully with thee.* (verſ. 8.) *For thou haſt deliver'd my Soul from death, mine eies from tears, and my feet from falling.* (verſ. 9.) *I will walke before the Lord in the land of the living.* Thus muſt we reſiſt this dangerous temptation: although indeed it is ſo dangerous, that we are not ſo properly ſaid to reſiſt it, as to flie from it; which flight is not cowardlineſſe but victory. So *Ioſeph* fled; and though his garment was caught, his mind was not. But if it comes to paſſe, that we cannot flie, then muſt we reſiſt; and by reſiſting, though with danger, yet becauſe with danger, we ſhall with glory put the temptation and the tempter to flight. But in a leſſe terrible way, let us fly; let us fly ill thoughts. S. *Ierome* maſter'd them by ſtudy & devotion. He maſter'd the ſoftneſſe of luſt, by the rugged ſtudy of the Hebrew lan-

language, as unpleaſing to a *Roman*, as the wilderneſſe, in which he learn'd it. He maiſter'd it chiefly by the Hebrew Scripture: which imploy'd him in a high intention of wit and holineſſe. Thus ſtudy teaches temperance, temperance chaſtitie; chaſtitie, which is an advanc'd, a royall, an unconquer'd, an unwearied excellency! It helpes us to admire it and enjoy it; whiles alſo it teaches us, that luſt is a baſe, ſervile, cowardly, guilty Infamie. You ſhall find chaſtitie in the Temple, in the Field, on the wals of the city: you ſhall find it praying, labouring, Combating: you ſhall find it harden'd, duſty, ſwarthy: but luſt you ſhall find on a lazy bed in ſome fulſome houſe, that is afraid of an officer. Chaſtitie, ſays devout *Ephrem*, is a Roſe, that with delight perfumes the houſehold; the chaſtitie of parents, being, as *Ierome* ſayes, the comfort alſo and honour of the children. Conjugall chaſtitie has a double prerogative: it was in paradiſe and in the ſtate of Innocency. A chaſte man and an Angel, ſayes S. *Bernard*, differ in happineſſe, rather than in vertue: and though the chaſtitie of an Angel be happier, yet the chaſtitie of Man is greater; an Angel being, as without a body, ſo without temptation; and therfore without pretence to the glory of ſuch victory. And ſurely great examples have ſome Times and Countries ſetforth; even of Kings, that have been monaſticall without a monaſtery, deſerting the libertie of their marriage, and making continence their delight. Thus has our own ſtorie fam'd our great confeſſor, *Edward*: thus *Caſtile* the Second *Alphonſus*: thus

Polonia, *Bodeſlaus*: and thus *Germanie* an Emperour, the firſt *Henry*. Our Religion may make our faith aſſent to the ſtories ſuppoſing firſt an unfeined continency & conſent in their royall conſorts. No doubt they remember'd, and our charity may believe they underſtood that of the Apoſtle; *Let them that have wives, be as if they had none.* It was in a time of diſtres; and alſo may imply a temperance as well as abſtinence; and not an abſtinence without mutuall conſent; and no conſent, without an experimentall guift of Continence. And therefore we can but touch the Apoſtle's councell, remember our Saviours alſo, Let him that can entertaine it, entertaine it. And let no man in a miſtaking appetite of holy fame, looſe what he ſeekes, and his ſafety too. But now ſhall petty ſinners betraie eaſy women by povertie to luſt, and lye in confederacies of uncleanneſſe not fearing the Almighty; when as ſuch mighty Princes as much feared his Majeſty, as they deſired to imitate his purity? ſhall *Job* make a covenant with his eies, not to looke upon a maide; and ſhall theſe make a Covenant with Hell, ſcarſe to imploy their eies in other objects? ſhall we by ſuch beauties attaine to the beauty of Holineſſe? Often it is the judgement of God, to puniſh bodily whoredome, by ſpirituall whoredome, letting the uncleane fall from Whoredome to *Idolatry*; which is a filthineſſe of ſpirit, no leſſe dangerous than infamous. Idolatry and Witchcraft were the great ſinnes of the Gentiles: for which the wiſe *Iew* in the book of *Wiſedome*, tells us (cap. 12. 3, 4.) that the firſt inhabitants of the Holy Land were by God

God caſt out, They thought to caſt out Him, and caſt out themſelves; their ſinne caſt them out off that ſecond Paradiſe; whence they were driven, not by a fiery ſword, yet by fire and ſword. *Ioſua* was an Angell, a meſſenger, though not from Heaven, yet from God; and at that time zealouſly cleanſed the land as well from the ſins, as from the ſinners, the Idolater and the Sorcerer; The Idolater that worſhippes his own creature, and his Enemy an Idol; the ſorcerer that worſhips God's creature, but God's Enemy, the Devill. Idolatry came in by the vaine glory of men, if we take the report (*Wiſd.* 14. 14, 15.) for when a Father afflicted had loſt his Sonne untimely, he made an Image for him, and honoured him as a God, which was then a dead man, and delivered to thoſe that were under him, ceremonies and Sacrifices. Thus cuſtome grew to a Law. (v.18.) then, when any would honour thoſe that were abſent, to flatter them, they made images of them (v. 17.) And the dilligence of the Artificer, did helpe to ſet forward the ignorant to more ſuperſtition. (v.18.) And the workman himſelfe was glad to flatter one in Authority, and therefore made the more excellent worke, by the grace of which he allured the multitude. (v. 19.) Thus it aroſe from the pride and tyranny of great men, and from the neceſſity and flattery of the meaner ſort; as the wiſdome intituled to *Solomon*, excellently expreſſes it, (v.21.) and happy had the true *Solomon* been, if the image of this Doctrine had been ſtill before his eye: this image would have ſaved him from indola-

try. Conſonant to this doctrine does alſo *Diophanes a Lacedemonian* (in his *Antiquities*) relate that the firſt that practiſed this art (of Idolatry) was a rich *Ægyptian* for the loſſe of his ſonne: whoſe Image for the love and remembrance of him, he placed in his houſe; and addes, that if his ſervants had at any time offended they ranne to the Image, and crown'd it with flowers, and thus appeaſed the wrath of their Lord. A ſtrange effect of Idolatry, to find pardon by ſinne! But we need not aſſert this *Ægyptian* Original of Idols; nor with *Iſidore* aſcribe it to *Iſhmael*; nor with the Gentiles to *Prometheus*, nor more particularly with the *Grecians*, to *Cecrops*; nor with ſome to *Ninus*; nor with S. *Cyrill* (againſt *Julian*) to *Belus*: the firſt Idol was the Serpent in Paradiſe, whom our firſt Parents idoliz'd by an obedience againſt God; or rather the Devil himſelf was the firſt in Heaven, where, by diverting his angelicall intuition frō admiring God's excellency to his own, he became the firſt Idol and the firſt Idolater. And what ſhall we now account an Idol? and image of God? he is incorporeall; & therefore not ſubject to our eye: He is incomprehenſible; and therefore not ſubject to our underſtanding: He is infinite, & therefore not ſubject to the dimentions of a ſtatue. Beſides, if he were viſible; he has not reveal'd himſelfe as viſible; and if he had reveal'd himſelfe ſo, yet has he forbidden us to reveale Him. And whatſoever images we make of the Deity, they are a lye; and ſo the true occaſion of ſinne and puniſhment. Pictures therefore in Chriſtian times were forbidden

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to be placed in the *Spaniſh* Churches; as appeares by the *Elibertine* Council, *Canon.* 36. in the time of *Conſtantius*, and *Gallerius*, as *Baronius* places it; and ſo before the *Nicene* Council. Which may ſhew the early and neceſſary providence of the Church, for the preſerving the purity of Divine Worſhip. And though ſome of eminent learning, as *Bellarmine*, *Suarez* and the accurate *Loaiſas*, would weaken the force of this Decree by a ſubtil interpretation, telling us, it was to prevent the abuſe of ſuch pictures by the Pagans, becauſe, if ſo placed, the Chriſtians when perſecuted, could not in their occaſionall flight carry them away: or, to prevent the defacing of them by time, if made upon the plaiſtering of the walls, as they expreſſe it; we need not ſuch plaiſtering interpretations. Let the Council ſpeake for it ſelfe, which thus ſpeakes, *Placuit Picturas in Eccleſia eſſe non debere: ne quod colitur & adoratur, in parietibus depingatur*: the reaſon we ſee was, that God ſhould not be painted, who was to be worſhipped. And therefore the learned *Albaſpina*, a late Biſhop of *Orteano*, writing on this Councill, (though he ſays, the Canon intends not ſtatues, or the pictures of Saints and Martyrs, yet) ingenuouſly confeſſes, the pictures of God and the *Trinity*, to be by this Council forbidden to be placed in Churches. And not to omit the piety, and ſo the value of this Council, it may be obſerved, that the aged and renown'd prelate *Hoſius* of *Corduba*, was preſent at it, as the Subſcriptions of the Council witneſſe. But ſome tell us, that Images were among God's own people,

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the Iſraelites: yet as true it is that when they made them Images of God, they ſinned, and for that ſinne were puniſhed. And whereas ſome terme them helpes in the worſhippe of God; can that be a help in God's worſhip, which is forbidden by God? Better helpes they might have made in thoſe times, if they had made the Images of ſuch Iſraelites, as were then plagued by God for making Images. But by making, as ſome think, the Image of God, they doe not repreſent Him, but abuſe Him; and by having Him ſo, they have Him not at all. We may not worſhip the likeneſſe of any thing in Heaven: we may not then worſhip the picture of our Saviour, unleſſe we will deny the truth of his Aſcenſion, or the Morality and ſo the Property of the commandement. Let us then worſhip our Saviour with a purer love: Let us not vainly ſeek Him in his Picture, but in his Precept: There is the true likeneſſe of Chriſt. Let us by holineſſe make our ſelves the true picture of Chriſt; rather then make to ourſelves the falſe picturs of Chriſt. And as for the more ſolid, but as vain ware, Idols, let us with ſeverity heare *Jeremi's* deriſion of them (chap. 10. 15.) *They were upright as the Palme tree, but ſpake not: they muſt needs be borne becauſe they cannot goe: be not afraid of them, for they cannot doe evil, neither alſo is it in them to doe good.* Let us heare how aptly the *Wiſeman* (in the *Wiſdome of Solomon.* ch. 13. 18.) derides the Idolater falling down before his Idol; *For health, he calls upon one that is weake: for life prayes to one which is dead: for aid humbly beſeeches that which hath leaſt means*

meanes to helpe: and for a good journey, he askes of that which cannot set a foot forward. Heare also how terribly the Prophet *Habakkuk* (2. 19.) deales with such a one. *Woe unto him, that saies to the wood, Awake; to the dumbe stone, Arise; it shall teach: behold, it is laid over with gold and silver, and there is no breath at all in the midst of it.* Great yet is the subtilty and Industry of *Vasquez* & other *Thomists*, in the defence of Images, (for they cannot defend thẽselves:) but *Rachel* taught the safe use of them when she hid them: and some Schoolemen of a timerous and wary devotion, as *Durand*, *Helcot*, *Biel*, and others, dare not in all points defend the *Thomists* defence of Images. To say, that not the Image is worshipped, but God in it, or by it, is but the answer that the witty but unhappy *Julian* made in the defence of the Heathen Idols; which (alas) Needs a defence and finds none. The only Image that may be ador'd, is not the Picture of our Saviour, but our Saviour; and all use of Pictures beyond Commemoration, is abuse. But the practice of the first Church, may, or should, preserve us from such inticing Impurity: as the horrible uncleanesse by commerce with filthy Spirits, may hopefully preserve us from such Filthinesse of the Spirit. Yet were there diverse kinds of such uncleanesse, and so of such persons. The prohibition of them is the story of them; and it is written *Deut.* 18. 10, 11. where they are Numbred and Distinguished, whiles it is said, there shall not be among the People of God any that *uses Divination or an Observer of Times, or Inchanter, or a*

Witch, or a Charmer, or a Consulter with familiar spirits, or a Wizard, or a Necromancer. For all that doe these things are an Abomination to the Lord. The subtilty of man has made a Discovery of Humane fallacies: but God's Wisedome makes a discovery of Develish fallacies: but both present rather the Danger, than the Art; and so, though both rather the avoiding of them, than the learning of them; & the Learning necessarily, but for the Avoiding. A Diviner there must not be. He that foretels, pretends he foreknowes: which in man in respect of humane affaires is not a worke of Art, but of Inspiration. To foreknow Mans purpose or lot, is God's prerogative. The Heavenly Lights cannot impart this knowledge; though this knowledge has been sometime imparted by a more Heavenly light. Yet with pretended Prophets did the Heathen consult; seeking by a greater evill to be delivered from a lesse. The ceremonie of the Lye, which was the Art of the Art, was sometimes varied in the posture, as by lying on the ground; as if Humilitie or rather Hell, should give them instruction: sometimes in the Instrument, as in performing it with Sand, with Stones, with Iron, with a staffe, which the Deceiver carried in his hand, and leaned on. *My people,* saies the Lord (*Hos.* 4.12.) *aske councell at their stockes, and their staffe declares unto them.* The staffe was at hand, but not the Helpe: that was without sense; They without Reason, that prostituted their reason, not to sense, but below it. An *Observer of Times* there must not be. The Diviner was carryed, as the Pride

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of his thought carry'd him to believe, by inward motion; moving as he phanſied he was moved, by the firſt Mover. But the Soothſaier, as a lower Artiſt proceeded by obſervation of the Creature. This was a ſlanderer of Heaven, by counting ſome daies Luckie, ſome Unluckie; by an opinion which he confuted by his own birthday, in which his own diſtinction was confounded: being unluckie to himſelfe, that was borne to be ſuch a foole, as to embrace ſuch folly; but luckie to others that by his folly eſcape folly. An *Inchanter* there muſt not be; an Obſerver of Fortunes, as ſome ſay, by Luckie or Unluckie ſignes; as the falling of the ſalt, almoſt as ſure a ſigne that it ſelfe was ſpoiled, as that the Fortune-tellers wit was ſpoiled. Such alſo was a *Hare* croſſing one in his way; ill lucke undoubtedly that he was not then, rather a hunting than a travailing: yet good lucke enough, if he loſt not his patience, as well as the Game. A *Witch* there muſt not be; and ſo neither a Jugler, ſay the *Hebrew* Maſters: this was to be beaten, the other ſton'd: the one abuſed God; the other Men: but no Art could make them inviſible enough, to ſcape the ſtones or the ſcourge. A *Charmer* there muſt not be; one that uſes ſtrange words over a Serpent, that it may not hurt a man; whiles the foole by his ſtrange words, becomes a worſe Serpent to himſelfe: nor one, that whiſpers over a wound, as if he would by ſilence hide his pretence: nor one that reads a verſe out of the Bible, or layes the Bible upon a Child, that it may ſleep. Surely God's Word ſhould rather awake men, than

caſt them into a ſleep; and being intended to produce faith, muſt needs affect the Hearing. Beſides, Gods Word is not Phyſique for the Body; unleſſe remotely, by inſtructing to Temperance: But indeed Life it is, as *Solomon* ſaies (*Prov.* 3.) unto the Soule. And ſhall man intend to doe more or otherwiſe, with God's Word, than God intends? or, by abuſe of God's Word, make God's Word, Mans Word? A *Conſulter with familiar ſpirits* there muſt not be: ſuch Spirits were by divine permiſſion and judgement, ſo familiar, that they poſſeſs'd the Conſulter, and ſpake out of his Belly, as from a bottle, with a low voice; he whiſper'd as out of the duſt, as God ſpeakes by *Iſaiah* (chap. 29. 4.) A horrible poſſeſſion, when as the Conſulter became a Hell! and yet though he was one, he could not ſcape another. Such a confident Artiſt wav'd a Mirtle rod in his hand; til he heard one anſwer him with a low voice. The Ceremony was the Deceit; The Myrtle is of admirable uſe for the cure of the body, particularly for the clearing of the ſight: yet ſuch was here the impudence of Sathan, that by this pretence he would blind the ſpirituall ſight; ſo blind it that it ſhould not be ſerviceable to preſerve either Soule or Body. This was *Saul's* ſinne, for which God kill'd him. (1 *Chron.* 10. 13.) and for which God has threatned to cut off all ſuch as inquire of ſuch: and happy is he that by being threatned, is but threatned. A *Wizard* there muſt not be; or *Cunning man*; ſuch did uſe ſenſeleſſe and impious Ceremonies, as to put the bone of a certaine bird, in their mouth;

and

and burning incenſe, fell down, and pretended to foretell, what ſhould come to paſſe: as if either a bird, that wanted reaſon, or a bone that wanted life, could doe more than man, that had Life and Reaſon, and inſtruct the mouth to tel as much as God only can tell, and to foretell more than God will tell? What Incenſe can ſweeten ſuch ſtench of Impiety? What falling down can ſave them from falling into the bottomeleſſe Pit? Theſe undertake to foreſee things to come; and yet foreſee not their own deſtruction. This is the cunning of a Cunning Man; but for whom the Devill is too cunning. A *Necromancer* there muſt not be; ſuch ſlept by a Grave, that in their dreame, the Dead might teach them what they demanded of him. Better it had been, they had ſlept in their graves; but, though alive, they ſlept worſe in ſinne. Their hope of inſtruction, was but of inſtruction in a dreame; and that inſtruction, but from the Dead. Knowledge implies Reaſon: which in ſleep is Diſabled; by Death, Deſtroyed! The Grave might have been a better inſtructer, than the Dead. Yet even ſuch ſinnes the old world had, and by ſuch ſinnes the new world is ſtill old; God's people were then bid to turne from thoſe, that would turne them from God: they were bid to turne and hearken to the Prophet, whom God then promiſed to ſend. (*Deut.* 18. 15.) even our Saviour Chriſt; and a woe is threatned to them that ſhall not harken to him. Chriſt is life; Chriſt is wiſedome; the Wiſedome of the Father. O let us not then ſo miſtake our ſelves, as to miſtake

wiſedome: ſo miſtake our ſelves, as to miſtake our Father, our Heavenly Father. Would drunkenneſſe then defile us? Let the ſhame of it ſave us from the ſhame of it. Would luſt defile us? Let the body by the danger of that Corruption be the Guardian, and ſo the ſafety of the Body and Soule. Would Idolatry defile us? Let Reaſon tell us, we cannot make a God; as Religion tells us, we muſt worſhip God. Would Witchcraft defile us? Let the madneſſe of our ſinne preſerve us in our Wits and Innocence: preſerve us from ſuch a ſinne, as is both the Guilt and the Puniſhment; a ſinne and a Hell. And let the ſight of Heaven, into which nothing that is uncleane ſhall enter, preſerve us by Hope and Indeavour from Uncleaneſſe: that at the laſt being waſh'd from all uncleaneſſe by the blood of our Saviour, who aſcended into Heaven; we as a part of his Church purified by his bleſſed Spirit, may be preſerved holy and undefiled unto God the Father. To which three Perſons and One God, be aſcribed Holineſſe and Glory for evermore.

FINIS.

OF

RACHA:

A

SERMON

BY

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Doctor of Divinity.

OXFORD,

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Mat. 5. 22.

But I ſay unto you, whoſoever is angry with his brother, without a cauſe, ſhall be in danger of Judgement: and whoſoever ſhall ſay to his brother, Racha, ſhall be in danger of the Councel: but whoſoever ſhall ſay Thou foole, ſhall be in danger of Hell fire.

HAT is more naturall, than to pleaſe our ſelves? what more unnaturall, than to pleaſe others? Every man by corruption is his own God: and to pleaſe others, counts it the worſt Idolatry. He worſhipps not an Idol, but to pleaſe Himſelfe: and whatſoever worſhipps not him is the object of

his Anger. He knowes nothing, but the Deity of himſelfe; and the enemy of his Deity. Hence he counts all offence againſt Himſelfe, impiety; and a contempt of his Judgement, or at leaſt of his Will: and therefore to be angry with what diſpleaſes him, is to him not Wrath, but Juſtice; and ſo is not an Act of Paſſion, but Religion. Thus thinks he that is of no Religion; or whoſe Religion is but Nature, even Corrupt Nature. Nature indeed whiles not corrupted, was Good; and ſo Paſſion, and ſo Anger, was Good: it knew Then no Wrath, but for God; no Wrath alone for our ſelves, but for God and our ſelves. Our Zeale ſought then no honour, but God's honour; as now by nature we ſeek no honour but our own. What is not our ſelfe is ſlighted, What is our ſelfe is Ador'd. God then the great enemy of Idols, would Un-Idol man; and by making him deſpiſe himſelfe, make him worthy not to be deſpiſed. The pleaſure of Anger he will leave unto him; but alſo the juſtice; he will leave him Nature; but Temper it with Grace. He will ſhew him the Nature of Juſt Anger. He will ſhew him the Degrees of Unjuſt Anger: the Degrees he will ſhew; but alſo the Danger: and mercifully alſo he will ſhew the Degrees of the Danger. The Inſtruction needs not to Invite Obedience: the Authoritie of the Inſtructer commands Attention; the Truth of the Inſtructer Commands beliefe. The Example of Patience is here the Rule of Patience; our meek Saviour: The Law lop'd off the Bough; the Goſpell ſtrikes at the Root. That forbid Murder

Murder; This forbids wrath; ſince by wrath we may at laſt proceed to Murder; as *Chromatius* ſaies. Here is preſented to us a threefold ſin expreſſed by, *Anger*, *Racha*; and *Thou Foole*: here is repreſented to us a threefold Danger; the Judgement, the Councel, and Hell fire. The Danger is a Quicke Rhetorique; the ſinne a Slow one. The ſinne thinks it ſelfe Doubtfull, or Inviſible: The Danger does Diſcover it, and Condemne it. And yet there is a wrath not to be condemned; a wrath implanted in Innocent nature, and therefore once innocent; and by a repaire of Grace, there is an Anger ſtill innocent. Indeed the *Stoique* counted all Anger bad: and by an overſight was ſo vehement againſt it without diſtinction that he was Angry, whiles he condemned anger; unreaſonably depriving Reaſon of the Attendance of the Paſſions; which nature intended as ſubſevient helpes in the performance of Reaſon's Commands. The *Peripatetique* therefore was more conſiderate, who did not look only on the Abuſe of Paſſion, but alſo and chiefely on the uſe of it. From which difference of Judgements it was, that *Ariſtotle* praiſed Anger; and therefore the *Stoique* diſpraiſed *Ariſtotle*. Hence was it that *Cicero* and Seneca condemned him as a Flatterer; the Flatterer of his Scholar and Maſter, the Great *Alexander*; Great, yet leſſe then his Own Anger; but worſe blinded they were with a miſtake, than they could have been with a moderate Anger. And if we will conſult Reaſon and Religion, They will give us a cleare view of the difference of Anger: and not only Teach, but

perſwade us to believe, that there is an indifferent, and a Good, and a Bad Anger. Yet is the Indifferent Naturally Good, though Morally Indifferent; which is not a Faculty, as if alwaies in man; nor yet a Habit proceeding from generall acts; but a Paſſion by Nature beſtowed upon the ſoule; whereby it dilates it ſelfe toward what is Good, for the defence of it ſelfe, and the Removall of what would Hinder ſuch Defence. This is that naturally wiſe Ὀργὴ of the *Grecians*; that vidicative appetite in Naturall Man, raiſed from an unjuſt Contempt of Us, and Ours. And this Paſſion which is neither Irrationall, nor Deſtructive, is not only a diſtinct Paſſion from others, but alſo ſingular, whiles not like a ſingle Paſſion but a Compound; Indeed, it is not without others: it is not without *Sorrow*, for wrong receiv'd: It is not without *Deſire*, to expel ſuch ſorrow: it is not without *Hope*; by which we deſire juſt vindication. This Paſſion aimes at Trouble, to him that provoks it; it only aimes at it, as a Puniſhment due to the provocation. This Paſſion aſcends above other Paſſions, whiles it comes nearer to Reaſon: and ſo juſtifies it ſelfe by wrong receiv'd; that Reaſon is almoſt as Ready to Miſtake it ſelfe for a Paſſion, as this Paſſion not to take it ſelfe for Reaſon. And for this cauſe as it is nearer to Reaſon, ſo more Naturall to Man. An inferiour Deſire belongs to the Beaſts, being alſo preſerv'd by Food, and Propagation: above which Paſſion Anger is; and yet is more Impetuous, than Concupiſence; whiles it followes the Motion of Choller: which is more Quick than Fire, being a living

living fire. Yet though this Paſſion be Fierce, it is not Hatefull; not ſo hatefull, as Hatred. Anger deſires trouble; yet as it is Juſt; but Hatred aimes at it as it is Evill. Anger is diminiſhed by Time; Hatred is Increaſed. Anger is Ingenuous; it would have its revenge known: Hatred is Baſe; it would have its miſchife Concealed. Anger ſets only upon the Living; Hatred purſues alſo the Dead; nay Death, for ſnatching from it the pleaſure of Revenge. But a more Noble Anger yet there is, an Anger that is Good; Spiritually Good; an anger not without a cauſe, (a lawfull cauſe) which addition, S. *Jerome* thinks to be but an addition, as only found in ſome copies: we may more ſafely ſay, though not found in ſome copies, yet not ſuch an addition. The Doctrine being warantable is to be admitted; the exception then is not to be admitted. Which juſt anger is ſometimes termed Zeale; though Zeale ſometimes be not ſo juſt; and ſuch juſt anger was call'd ῥέμεσις; and ſo not only acknowledged, but acknowledged Good. Such was the Anger of mild *Moſes*, when he ſtood in the Gate of the Campe, and ſaid, *Who is on the Lords ſide? let him come unto me*; and cauſed to be ſlaine about three thouſand men, for making the golden Calfe. He made the Sacrificers a Sacrifice to their unreaſonable God. Such was the Anger of *Elijah*, when he cauſed *Baal's* Prophets, even four hundred and fifty, to be ſlaine. They had wretchedly deſtroyed other Soules, and now juſtly deſtroyed for the deſtruction. Their God could neither give life, nor ſave life. Such was the Anger

of

of our Bleſſed Saviour; *He looked round about on them with Anger; being grieved for the hardneſſe of their hearts.* (*Mark.* 3. 5.) and though they were not moved with Miracle, He was moved with Compaſſion, healing the man that had a withered hand; and ſhewing that a worke of mercy is a Sabbath days work, that aimes not at mans gain, but God's Glory. He was angry, that they having reaſon, would not uſe it; and having deſeaſes, had neither the Mercy to cure them, nor the Wiſedome to ſeek cure. Such was the Anger of S. *Paul* calling the *Galatians* fooles; whom yet he called Brethren. Brethren they had been in the Profeſſion of the Goſpell: Fooles they were in deſerting the Profeſſion of the Goſpel. He told them they were bewitch'd: and were they not bewitch'd? when being not able to beare the burthen of the Law, they would not accept of the kindneſſe of our Saviour, who would beare it for them? Angry then he was; yet not without cauſe; and therefore is his Anger defended by S. *Auſtin*. Indeed ſuch anger is the defence of Anger. Such anger was again the anger of S. *Paul*, againſt *Elymas* the Sorcerer, whom the Apoſtle call'd the Child of the Devill: and was it not juſtly, when as he refuſed to be borne of God? and as he would not injoy the light of Grace; ſo Miracle and Juſtice would not let him injoy the Light of the Sunne. For blind he was ſtrucke, and ſought for ſome to lead him, that would have hindred others from being lead, by them they ſought not for. (*Act.* 13. 12.) Such once more was the Anger of S. *Paul*, againſt

gainſt *Ananias* the high Prieſt, whom he called a whited wall: his outſide was his faireſt ſide; and ſo not Wrath, but Truth and Inſpiration utter'd it. S. *Paul* defended himſelfe, and the high Prieſt commanded that he ſhould be ſtruck on the mouth; but the mouth of *Paul*, nay, of God, ſtruck the Hypocrite. A Judge and Juſtice ſhould be Relative: but this man had the ſeate of Juſtice, but not the Conſcience. Not Raſhneſſe then, but Zeale, ſaies *Theophylact*, mov'd the Apoſtle, adding this Rule, that we are then raſhly angry, when it is for Profit, or Glory. S. *Chryſoſtome* likewiſe ſaies, that juſt Anger is the mother of Diſcipline; and that anger with juſt cauſe is not Anger, but Judgement. S. *Paul* ſayd the ſame before (*Rom.* 4.) calling the Magiſtrate, the avenger, to execute wrath upon him that does evill. And though the Guilty ſuffers evill, for his evill, this is not to be angry with the Perſon, but the Fault, whiles with the perſon but for the fault. But an anger there is, which is neither Good, nor Indifferent, but Bad: which if the *Latine* Critiques ſhould helpe us to underſtand, as well as the Philoſophers, we might with ſome think *Ira* to come from *Uro*, it ſeems ſuch burning choler as *Iracundia* from *Incendo*, as if it were an Inflaming Choler, it being eſtemed the Habit of a Vice, whence ariſe wrathfull Acts, flames of a wrath, that ſeeks revenge beyond, and ſo againſt, Reaſon. Which has mov'd ſome with Phanſie, if noe Truth, to think it may come from *Ire*; when we ſee how it makes a man runne out of Himſelfe, whiles out of his Reaſon. This makes a man

men ſometimes runne without provocation; ſometimes beyond it: Sometimes without the Order, that Law preſcribes; ſometimes without that End, the Law preſcribes. This is the vice of which *Solomon* thus complains (*Pro.*27.4.) *Wrath is Cruel, and Anger is Outragious*; and ſo it becomes not only Odious, but Monſtrous; as if it would exceed both for the Kind and the Degree. This is Wrath, this is that Wrath upon which the Sunne muſt not goe down: but why? ſaies S. *Auſtin*; *Non enim erubeſcit in tenebris, cum ſuper eam Sol occiderit.* When the Sunne is departed, the bluſh too commonly is departed; as if Night added impudence unto Wrath. But it may as truely imply, That the End of the Day ſhould be the end of the Guilt: that though it may unhappily laſt a day, it may happily laſt but a day: that, though by the light it could not ſee its own unſeemlineſſe, it may by the Meditation of the Night, by which yet too frequently it is, if not Abated, Increaſed. This vice then muſt not breake forth againſt a *Pagan*: even He is a brother by Creation: and though he does not as yet own his right Maſter; he may own him, & honour him. It muſt not breake forth againſt a *Jew*: God he acknowledges, though not the Sonne of God: he confeſſes God to be his Judge; and by mercy may in time confeſſe him to be his Saviour. This muſt not breake forth againſt a *Turke*: who though he acknowledges not Chriſt a God, acknowledges him a Prophet; and by a poſſible Unitie in the Faith, may by the Charitie of Hope, be mantled-over with the title of Brother; a brother

brother ſometimes leſſe guilty than a *Cain*, or an *Eſau*; and whiles more naturall than thoſe Brothers, become at laſt Supernaturall. Thus wrath without a cauſe muſt not breake out; no, nor be within us, to break out; Not in the Mind, ſince if it be in the mind it will ſoon be in the Body; & ſo in the Tongue. This will Languagne wrath quickly; but muſt not helpe it, or rather miſchief it, to crie *Racha*. Our Saviour as the moſt wiſe Maſter, ſpake what was underſtood by his Hearers: and therefore teaches us, that they teach us not rightly, who would draw the word from the Greek, ῥάκος, a tattered garment, and ſo ſometimes, a patch or ragge; as if we call'd one a ragged fellow: which, though it may be partly true in the ſenſe; yet is not ſo in the derivation; as if the Elder Language ſhould borrow it of the Younger; or, as if we ſhould think that our Saviour ſpake Greek among the *Jewes*. This teaches us to ſuſpect that *Jew*, that told S. *Auſtin*, the word was only an Interjection; not ſignifying any certaine thing, more than the indignation of the minde: but this is denyed by the many & certain ſignifications which it hath. This will not admit *Theophilact*'s expoſition: who tells us, it is as much as *Thou*; implying a Contempt; but this is an Interpretation as unwarrantable for its proportion, as the contempt. This teaches us to doubt S. *Chr.* opinion: who counting it a cõmon word among the *Jews*; ſays yet, that it proceeds not frõ Anger or Hate, but rather from familiarity, yet from ſome cõtempt; but our Saviour makes it the ſecond degree of anger. Nor need we draw this word from their conceite, who would have it come from רק, ſpitttle;

and so imply an unworthy person; fit for a contempt, which our Saviour suffered from the impious *Jewes:* but this is rather Imagination, than Judgement. Nor need we heare some, that more subtilly tell us, that *Racha* in the *Chaldie*, which was the tongue which the *Iewes* learned in their Captivitie, signifies a millstone, as in the *Hebrew* רחום millstones. This though admitted would not prevaile for the admission of their exposition of this doubt. This was indeed one of the Israelites taskes among the *Ægyptians*, as of the slaves among the *Romans*, to grind in their mills. According to which sense some would have it import the upbrading of slavery one to another, as if they should say, To the Mill, you slave. Yet this conceite seemes more Accute, than True: for though this might have been a Reproach to a *Iew*, yet most unseemely it had been from a *Iew*. We may then with S. *Ierome* more happily make it in value, the same with κένος, which with the *Greeks* signifies *vaine*, or *empty*: which may be warranted by the *Hebrew*, in which רקק is to attenuate or make thinne: as רקה also signifies the thinnesse of the Temples of the Head; as spittle also for the thinnesse is called רק. But more nearely רק in the *Hebrew*, is *vaine*, or empty; whence רקם is judg'd to come: and such are they call'd *Judg.* 11. 3. which were gathered to *Iephthah*, when he fled out of his Country; the word is ריקם vaine men; For with ק it is written, not with ח, as appeares in the word *Racha*; which in the *Hebrew* translation of S. *Mathew's* Gospell published by *Munster*, is likewise written with

with ק: which ſerves to weaken the witty phanſie of thoſe that would have it ſignifie Milſtones, רחים being written not with ק but ח. The Emptineſſe then, or Vanity implyed in this word, is the reproach of a defect in Nature, as a weakeneſſe in Judgement; or in ones Eſtate, as in a ſlender Condition; either of which being at the divine diſpoſall, may not without a comparative degree of Anger, be objected; and therefore may juſtly feare God's Anger for the Objecting. For, ſhall we call him Emptie, that is fill'd with the ſpirit of Love, as *Chromatius* ſpeakes? Or ſhall we not honour the Judgement of our Saviour (the Wiſedome of the Father;) who thus judges of ſuch raſh judgement, ſuch unadviſed Anger, κενῇ, without a cauſe, ſuch anger to which the angry man too inconſiderately yields? for from κένω (*cedo*) it comes, implying the angry man's Iudulgence unto his Paſſion. Much leſſe then, muſt we dare to ſay, *Thou foole.* And ſeems not this offence included in the former? To object the weakneſſe of Judgement, is it not to ſay *Racha?* The weakneſſe of ſome judgement, judges thus of this moſt wiſe judgement: which yet, when rightly underſtood, will teach us to judge rightly of this judgement. To underſtand then Folly here, requires Wiſedome; even the wiſedome of God's Word: which teaches us to know, that the *Foole* in God's account, is not one, that is defective in his Wit, but in his *Will*: he that orders not his Life according to the Rule of Life, God's Law; whoſe offence is not Sillineſſe, but Sinfullneſſe. And ſhall we without

cauſe thus cenſure another man? If ſome ſeem contemptible, ſhall their Chriſtianity alſo ſeem contemptible? Let us remember S. *Chryſoſtom's* remembrance; was not *Belſhazzar*, ſayes he, deprived of his Crown and Life, for prophaning the veſſells of God's Temple? And ſhall not we then feare by ſuch raſh judgement, the loſſe of the beetter Crown, and Life, if we prophane the better Veſſels of the Holy Ghoſt, the perſons of Chriſtians? ſhall we then with ſome ſo view theſe degrees of ſinne, as alſo to Compare them with ſome, that make the firſt only an anger in the mind? the ſecond an Anger expreſſed in words? the laſt an Anger in words, and more eſpecially diſgracefull words? An anger only in the minde though it deſerves the Judgement, does not yet feare an Outward Judgement; whiles it is yet not an outward guilt. A Guilt were; there an accuſer, beſides Conſcience, there were not. Judge then we may more ſtrictly, the firſt to be anger in the mind, in ſome degree according to the nature of Anger, expreſſing it ſelfe in ſome parts of the Body alſo; as by the frown of the brow; the caſt of the Eie; the threatning of the Hand; or the ſpurn of the Foot: as if the Body were the Picture of the Mind; or rather, as if the Body were the Paſſion. The ſecond we may judge to be ſuch an Anger, as upbraides another, with a *Slenderneſſe* of *Wit*, or *Wealth*; as when we call one ſhallow pate, or *Beggar*. The third is to call one *Foole*, not in the miſtake of the people; but in a ſeverer acception, according to which it ſignifies a *Wicked Perſon*: which

Accu-

Accuſaſion, if without cauſe, is the ſuparlative Anger here intended. Thus does the wiſedome and Mercy of our Saviour preſent unto us the degrees of Anger: next he ſets forth the degrees of puniſhment; the *Iudgement*, the *Councell*, and *Hell* fire: which terrours let us ſee; ſo ſee by contemplation, that we may but ſee them by Contemplation. Some here by the Judgement underſtand the Judgement of Conſcience: but this judgement, is common to all degrees of anger: but what is here intended belongs only to the Firſt. Beſides, our Saviour ſpeakes ofOutward danger, ſuch as was ſubject to the ſenſe; and ſo more eaſily ſubject to the people's underſtanding. Some Court of Judicature is here intended: of which there were diverſe ſorts. In one of which were three Judges, to whom belong'd the leſſer cauſes; as private wronges, pecuniary matters, and the like: but the judgement of this Court is below the Judgement here due to the loweſt unjuſt anger; and ſo here rather ſuppoſed, than intended. In a ſecond Court were *Twenty* and *Three* Judges; this was the *Leſſe Synedrium*; wherein Cauſes of Life and Death were tryed: and this was anſwerable to our *Aſſiſes*: and one of theſe Courts was in every City (as appeares *Det.* 16. 18.) according to the number of the Inhabitants; the Leſſe Court in the leaſt City; the greater in the reſt, and ſo in *Ieruſalem*. The laſt was the *Great Synedrium*, wherein were ſeventy Judges, beſides the Preſident, in imitation of *Moſes* (*Num.* 11. 24.) and here were heard the moſt weighty and difficult Cauſes of all;

it being the higheſt and Nationall Court; which was held only at *Ieruſalem*. But the laſt puniſhment due to the laſt degree of anger that is here expreſſed is *Hell fire*; or according to the Originall, the fire of *Gehenna*; which once was a pleaſant Vally adorn'd with a Grove on the Eaſt ſide of Mount *Moria*, neare *Ieruſalem*, and watred with the brook *Cedron*. It was called *Gehinnam*, or the vally of *Hinnom*, who was a *Iebuſite*, whoſe ſonne, as ſome think was the owner of the place; as ſeems to be implyed *Ioſhua* 15. 8. For with ſome to derive it from גיא *vallis*, and הם *rugibus*, were more wit than truth; ſince the Name of the place was more ancient than the Abuſe. In which place was *Molech*, the Idol of the *Ammonites*; of ſtature High; for Subſtance of Braſſe; for Contrivance Hollow; and by ſome held to be the ſame with *Saturne*. It was of a ſtately ſize; the Head whereof was like the Head of a Calfe; but the Body like the body of a Man; whoſe armes were ſpread open, as ready to receive the children that were offered in Sacrifice to him; fire being for that purpoſe put into the hollow of the Idol; unto which the children being compell'd to goe, fell into a fire. To this Idol belong'd ſeven roomes for the ſeverall kinds of Offerings that were brought unto him; the ſeventh whereof was for the Children: which as ſome think, only paſſed between two fires, by way of ceremonie, to teſtifie their conſervation, and ſo there future ſervice unto *Molech*. But others take the Phraſe, to paſſe between two fires, to ſignifie they were burn'd. Indeed for what purpoſe els had

had a certaine place in the vally been called *Tophet*, (mentioned in *Iſaiah ch.* 30. 33.) from an a drum; but becauſe as it is related, they beat drummes to out-noiſe the cryings of the Children whiles ſacrificed, that ſo the Parents might not be terrifyed. For this was a free Sacrifice, and therefore, as they believed, not to be diſgraced with unwillingneſſe. And as for the cuſtome of paſſing between two fires, it may yet be admitted as a ceremony without the burning, in uſe alſo among the Heathen; ſo that both are taken for truth; but the *Burning* is *here* intended. With this impiety, though thus cruell, were yet even *Ahaz* and *Manaſſes* Kings of God's People defiled; deſerving to feele a worſe *Gehenna*, that made others feele This. Devilliſh was his worſhip, yet conceiv'd to have been the (wretched) Imitation of holy worſhippers even *Abraham* and *Iſaac*: Sathan's Art and Malice making Cruelty be eſteemed Devotion: the Heathen neighbours of *Iſrael* (as appeares *Numb.* 14. 14.) being unacquainted with the affaires of *Iſrael*. But as *Moloch* ſignifies a Prince, and the Devil is by permiſſion Prince of the Aire, ſo is he but for a time permitted. Bad Kings there were; and a good King there was, even good *Ioſias*, who deſtroyed the graven Image of the Grove, which *Manaſſes* had placed in the houſe of the Lord (2 *Kings* 21. 7.) and burn'd it, and ſtamp'd it to powder. (*ch.* 33. 6.) and brake in pieces the Images, and cut down the Groves, and filled their places with the bones of men (*v.* 14.) And in this Vallie of *Hinnom*, as it is in *Ieremie. chap.* 7. did that Prophet

Prophet break the earthen Veſſell, telling the *Iewes*, that God would for their iniquity, ſo breake that City, and make it as *Tophet* (*Iere.* 19. 11, 12.) This was *Gehenna*, the *Gehenna* of *Fire*: whence S. *Ierom* would inferre, that there is alſo a *Gehenna* of *Cold*. But, though it be true, that in Hell there ſhall be gnaſhing of teeth, which we may conceive may be from the extremity of Cold: yet ſince in the firſt *Gehenna* there was no extremity of Cold, it were an impropriety to expreſſe that torment, though in Hell, by the condition of *Gehenna*. A *Gehenna* of *fire* then, Hell is called; not to implie a Diſtinction, but a more powerfull expreſſion. Which expreſſion S. *Iames* alſo uſes (*ch.* 3. 6.) when he ſayes, that the Tongue is ſet on fire of Hell: in the Originall it is φλογιζομένη ὑπὸ τῆς γεέννης; is ſet on fire by *Gehenna*, the ſame thing expreſſing both the ſinne of the tongue and the puniſhment. S. *Iohn* calls Hell a Lake of fire burning with brimſtone (*Apoc.* 19. 20.) But moſt aptly does our Saviour here call it the fire of *Gehenna*, for the threefold repreſentation, of the filthineſſe, the Burning, and the outcry of the place. Will ye ſee the difference now in the puniſhment of Anger? In the *Judgement* it is by ſome obſerved, that the Condemnation was uncertaine; that in the *Councell* it was certain, though the Puniſhment uncertaine: but, that in *Gehenna*, both were certaine. Will you next compare the ſinnes and the Punniſhments? There may we with feare and wiſedome obſerve, that our Saviour tries Anger, though expreſſed but by ſignes, in no leſſe Court, than

than that of Three and Twenty Judges, as if we ſhould ſay, at the Publique *Aſſizes*; and ſo tries even the firſt degree of Anger without a cauſe, in the ſame Court, wherein the *Iewes* tried Murder. Next we may obſerve, that the Reproach expreſs'd by *Racha*, he judg'd worthy of a Nationall Judgement, in the Councell: but wrongfully to object to any, a wicked Life, he judg'd worthy to be puniſh'd Like a wicked Life, with the fire of Hell. Now all theſe things the *Iewes* underſtood: they were more known unto them than their ſinnes. And ſhall not then the Danger of anger be as well known unto us? a danger to the ſoule, more viſible than the Soule: a danger to the body, no leſſe ſure, than Death! *Wrath kills the fooliſh man*, ſaies *Eliphaz* the *Temanite* (*Iob.* 5. 2.) yet if any ſhould hope, That may be long in doing, the wiſe man (*Eccl.* 30. 24.) will put us out of that miſtaking hope, telling us that *wrath ſhortens the Life*. Nay before death it preſents the diſtortions of Death; making man as unſeemely as his paſſion: in which condition the *Looking-glaſſe* may be an unfained witneſſe and inſtruction. O how it exulcerates the Mind, ſays S. *Ambroſe*; how it dulls the ſenſe? changes the ſpeech; darkens the Eie; and diſturbs the whole Body! Many, ſays S. *Chryſoſtome*, I have known that by Anger have got diſeaſes, many that have loſt their ſight. Anger then muſt be a great diſeaſe, that is the cauſe of diſeaſes; and muſt be a great grief, that deprives man of the pleaſure of the eie. By frequent anger, ſaies S. *Auſtin* to *Nebridius*, the Gall increaſes; and reciprocally by the

increaſe of the Gall, Anger againe increaſes. Does man then Love himſelfe, he ſhould then hate his paſſion, this paſſion: and by a leſſe evill he may thus be cured of a greater; and by the pollicy of Morality make a leſſe enemy helpe him againſt a greater. But if we will not be ſo kind to our ſelves, we muſt be ſo juſt to another. Can any conſider how *David* us'd *Saul*, yet rather imitate *Saul* than *David*? ſhall good example make us bad? ſhall we not rather by kindneſſe make a brother, than by anger looſe him? Can any conſider how *Moſes* uſed the people, and be no better than the people compared with *Moſes*? Did not they Murmure? Did not he pray? Were not they angry? Was he angry? Should they have been angry? ſhould not he have been angry? Their anger was his honour; his patience was their ſhame. Though then we cannot be like *Moſes*, let us not be like the people. Let us not be ſo bad, as the people to *Moſes*: let us not be worſe, then the People to one another. Can any conſider, how *Ioſeph* uſed his brethren, and uſe his brother worſe, who is not worſe than *Ioſeph*'s brethren? Can any conſider how our bleſſed Saviour was uſed, that is, abuſed, how revil'd, ſtruck on the face, ſpit upon, derided, crucifyed by ſinners, though for ſinners, and be angry with his brother, happily a leſſe ſinner? happily a leſſe ſinner, if more happily but becauſe a leſſe angry ſinner? Will any man then as *Tertullian* ſpeaks, come unto Prayer, a Peace with God, without peace? will he hope for a remiſſion of his ſinnes, yet without a remiſſion of others ſinnes?

how

how ſhall he pacifie God his Father, if he be not pacified towards man, his brother? Will any man then dare to hate his brother, when as God connot love two enemies? for, if God loves the one, he loves him perfectly, and therefore he muſt perfectly hate the other as his enemy. Will any man then be ſo angry with himſelf, as to be angry with his brother? will any man ſo hate himſelfe as not to love his brother, when as love covers both our brother's ſinnes, and our own? ſhall we looſe Our brother and our ſelves, nay, and our Saviour too, for a reviling word? Oh, let us rather pray with good S. *Ierome*; Lord deliver me from deceitfull lips and a lying tongue. Not from anothers tongue, ſaies he, but from mine own. Another's tongue hurts me not: 'tis mine own is my enemy; that is the ſword that kills my ſoule. I think to hurt mine enemy; and never take notice that I kill my ſelfe. Wherefore, O Holy Spirit of Love, unite us as much by Love, as thou haſt done by Faith; and touch our tongues with a Coale from thy Altar, that they never be imploy'd by us to the reviling of one another, but to the praiſing of thy holy name, O Father, Sonne, and Holy Spirit, to whom be aſcribed all Praiſe for ever more.

FINIS.

OF

The Serpent and the Dove.

A SERMON

BY

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Doctor of Divinity.

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Mat. 10. 16.

Be yee therefore wiſe as Serpents, and harmeleſſe as Doves.

THE Beames of Light flow not ſo naturally from the Sunne, as the Exhortations to Wiſedome flow from the God of Wiſedome; And ſuch is here this exhortation of our Saviour to his Diſciples. Yet unto ſuch a wiſedome here he prompts them, as ſeemes to reſpect as much their ſafety, as their Duty; and Wiſedome that conſiſts not in Contemplation, but in Action; and though it lookes upon God, yet alſo upon man. Which diverſity of Wiſedome

Wiſedome was anciently obſerved by Heathens and Chriſtians: That was their σοφία, wiſedome; This their φρόνησις, prudence. Thus could *Plato* and *Cicero*, teach; thus could the *Alexandrian Clement* and S. *Ierome* Learne. Which laſt, our prudence towards men, is that which here our Saviour intends; it being in the Originall, not γίνεσθε σοφοὶ, but φρόνιμοι; be ye prudent; or with leſſe ambiguity and more ſafety, as it is rendred, Be yee wiſe. And that this is intended, is manifeſt from our Saviours purpoſe: who ſending his Diſciples to worke Miracles and Teach, teaches them firſt, how they ſhould behave themſelves: clearely implying, that more than man's wiſedom is needfull for Man in his converſation with man: and that we need more than a Gardian Angel, even God's aſſiſtance by his Grace. He tels them that he ſends them as Sheep among Wolves; a thin Clergy to a numerous Layty! that ſometimes teares the fleece, and devoures the fleſh. He bids them beware of men: theſe are the Wolves; theſe are the worſt Wolves, becauſe Wolves and Men; they have the wit of the man, and the Cruelty of the Wolfe. He foretels them, they ſhall be delivered up to the Councells, now, where there is the greateſt Judg, there is the greateſt cauſe, & where the greateſt cauſe, the greateſt Danger. Nor only ſhall they be brought where many are to Judge, and ſo where the variety may afford ſome hope of Mercy, but alſo occaſionally before Governours & Kings; and ſo where if the ſingle judge be cruel or Proud, he is ſometimes a ſentence without Appeal. And that they may be

be prepar'd for ſuch ſufferings in Body, and Mind, he does foretell them of being ſcourged in the Synagogues; he does foretell them of ſtripes and ſhame: and therefore exhorts them to ſuch wiſedome, as may be requiſite in ſuch Diſtreſſe. And ſurely ſuch wiſedome muſt be excellent, which muſt imploy the memory to advantage us, by what we have learn'd; and make our Experience our Own Schoole; which muſt imploy the Underſtanding to apprehend the preſent particulars in every action; making it the Eie and the Glaſſe, for an exact view: which muſt imploy our Providence, in the Foreſight and uſe of what things may happen. If you will behold the traine of this wiſedome, you ſhall find it attended with Docility; being apt to learne by the Eie and Eare. You ſhall find it attended with ſubtility, whereby it will gueſſe with ſpeed & happineſſe. You ſhall find it attended with Judgment, which will ſo argue from one truth to another, that it will argue out a third truth. You ſhall ſee it attended with Warineſſe, which will prevent ſuch Hindrances, as would prevent our End. Laſtly, you ſhall ſee it attended with circũſpection, which wil accurately conſider every circũſtance. *See that ye walk circũſpectly, not as fools but as wiſe* (*Eph.* 5. 15.) If you will behold the Actions of it, you ſhall ſee it admirable for Counſaile, both in the Choiſe of worthy purpoſes, & in moving the underſtanding to find meanes for the attaining of them. You ſhall ſee it admirable for Judgment in the diſtinction & choiſe of means & oportunity. You ſhall find it admirable for cõmand: whereby the Reaſon ſets on worke the will, for the

ſpeedy execution of the deſigne. Theſe are the excellencies of wiſedome; the price whereof is more than of Gold and fine Rubies; (*Prov.* 3. 14, 15.) yet the one is admirably ſolid, the other admirably tranſparent. The ſubtilty whereof is ſuch, that it is able to diſcerne the Diverſity of Spirits. (1 *Cor.* 12. 10.) and ſo does not only exceed the abilities of the Body, but alſo the naturall abilities of the ſoule. The ſwetneſſe whereof is ſuch, that 'tis as ſweet as life; nay as Peace, the Life of Life. τὸ δὲ φρόνημα τοῦ πνεύματος, the minding of the Spirit, or the wiſedome of the Spirit, is Life and peace (*Rom.* 8, 6.) Forſake not wiſedome and ſhee ſhall preſerve thee, (*Prov.* 4. 6.) ſee a preſervation rewarded with a Preſervation: ſee a labour, that is its own reward. This is that vertue, without which all vertue is vice, as S. *Bernard* ſays, this being the guide of all other Vertues, Affections, Manners. This is that vertue without which, as S. *Baſil* ſays, a man is like a Ship without a Maſter, driven uncertainly with every wind; unleſſe we ſhall ſay, he is rather the wind, than the Shippe; Paſſion, that is, Man, being ſo impetuous without wiſedome. This is that vertue, with which they that are indued think nothing Evill, as *Proſper* ſays, but that which makes man evill; ſo that they can ſmile at the Miſtake, that miſcalls Afflictions Evills. This is the Vertue of which the Heathen, who ſpeaks of many Gods, could ſay, *Nullum Numen abeſt, ſi ſit prudentia*; that he had all the God's on his ſide, that had wiſedome; he might have perfected his ſpeech, had he but ſaid,

Ipſum

Ipſum Numen adeſt; Even God is on his ſide, that has wiſedome. The Light of the Body is the Eie; and the trueſt light of the Eie is wiſdome. But becauſe precept is more abſtracted from the ſenſe, our Saviour gives his Diſciples a patterne; the example of the Serpent; Be ye wiſe as *Serpents*. Now of Serpents there are many kinds: but in all there is a naturall wiſedome a ſubtilty, and almoſt in all parts of them. You may ſee a ſubtilty in their Eye; an old Serpent being called a Dragon from Δέρκειν; implying the ſingular ſharpneſſe of his ſight; which moved Ancient Poets in their fictions, uſually to make Dragons the Guardians of Treaſure. Hence alſo among the Grecians Ὄφεως ὄμμα, A Serpents Eie was a Proverbiall Title for a man of a cleare underſtanding: which ſome think to be the reaſon, why Serpents were ſacred to *Æſculapius*; he being admirable for his Inſight and Diſcoveries in Phyſique. You may ſee a ſubtilty in their Eare; in the Obſtinate Deafeneſſe of the Addar; a race of the Serpent too: a Serpent that will not be couſen'd; but ſtops the eare and will not hearken to the voice of Charmers, Charming never ſo wiſely (*Pſ.* 58. 4, 5.) a motive to the *Hebrewes* to call this Serpent by an *antiphraſis*, פתן from פתה as ſome would have it, to perſwade, becauſe this Serpent will not be perſwaded. You may ſee a ſubtilty in their Teeth; *Dan ſhall be a Serpent by the way, an Adder in the Path, that bites the horſe heeles, ſo that his rider ſhall fall backeward. Jacob* (*Gen.*49.17.) God had ſaid long before, that he ſhould *bruiſe the heele of the*

ſeed of the woman (*Gen.* 3. 15.) And therefore aptly there *Iacob* call the Serpent שפיפן from his *biting*. You may ſee a ſubtilty in their Hornes: for with ſmall hornes Nature has formed one kind of them; as *Pliny* obſerves (*lib.* 9. *cap.* 23.) which thence is called κεραστὴς whoſe deceit is to hide his body and wag his hornes, to allure the birds to come and peck at them: which comming for their prey, become his prey. Both which qualities are fitly expreſſed in another name which *Iacob* uſes for a Serpent; which is נחש which ſignifies both to Lurke and Tempt; the word is alſo uſed in the Originall (*Iſa.* 27. 1.) You may ſee a ſubtilty in their wings: for ſome Naturaliſts report, ſuch are found in *Æthiopia*: and likely it is, ſuch were the fiery Serpents, which bit the *Iſraelites* (*Numb.* 21. 6.) and a prediction we find of a flying Serpent, *Iſa.* 14. 29. which though ſome think to be ſpoken but by a figure, not of wings, but of ſpeed; yet well does it expreſſe his ſubtilty, in his intentive proſecution of his prey. You may ſee a ſubtilty in their Skine which they yearly caſt, to renew their ſtrength; a fit emblem of the old Serpent the Devill, who can change himſelfe into an Angell of Light: and ſome Serpents to have the beſt names of the beſt Angells; the fiery Serpents mentioned, *Num.* 21. 6. being there called *Seraphin*; which is the name of the moſt glorious Angells, though indeed for moſt different reaſons. The word ſignifies *fiery*; to expreſſe in the Angells, their Glory, their Light of underſtanding, and eſpecially their heate of Love to their Creator: but in the Serpent

Serpent it intends the extremity of his venome, which ſets on fire with torment, the perſon, whom he bites. You may ſee a ſubtilty in their Appetite: it being noted of the *Stellio*, a kind of Serpent too, that he has no ſooner caſt his ſkinne, but he eats it up; as if he underſtood the virtue of it; and as ſome cenſure it, did envie man, whom he takes for his enemie ſo great a benefit; it being a ſpeciall remedy, as ſome have taught, againſt the falling ſickneſſe. You may ſee a ſubtilty in their Hiſſing; the Baſiliſke being of that nature, that if other Serpents come neare him, he ceaſes not to hiſſe out threats, till they be gone; that he may pride himſelfe alone. From which domineering humour, as alſo from a white marke in forme of a diadem, upon his head, he has the name of Baſiliſke, and *Regulus*, or the Kingly Serpent. And would not the old Serpent have gotten ſuch a Royalty in Heaven? would he not there have been a Baſiliſke? nay, when as thence he was caſt out, would he not have gotten the Dominion in Paradice over our firſt Parents? You may ſee a ſubtilty, in their voice; at leaſt you may find ſuch ſubtilty in the Paradice-Serpent; in whom you may ſee theſe ſpeciall ſubtilties. He tempted not our Parents, whiles God ſeem'd preſent with them: that he judg'd, might have ſpoild his plot. He tempted them not together; that he perceiv'd had been two to one. He tempted not firſt the Man: he ſaw his Excellency; and knew not if, though alone, he might prove too hard for him. Yet tempted he the Woman: ſhee was by nature of a

more moiſt, and ſo of a more gentle temper; yeilding him the Hope, whiles the poſſibility, of ſome change in her; and if ſhe could be overcome, He & the Woman, would aſſault the Man. This was the way to conquer man by halves. Indeed he conquered halfe *Adam*, when he conquered *Eve*. And you may conſider how he conquered her. He knew that God had commanded them not to eate of the fruit of the tree in the midſt of the Garden; and as yet he ſaw their Obedience. He knew God had told them, that if they eat of it, they ſhould die; and he perceiv'd their beliefe in the word of God. Laſtly, he underſtood her Feare of God, leaſt ſhee did offend; and her feare of Death, if ſhe did offend. He ſaw then that there were three things, which he muſt overcome in her; her Obedience, her Faith, and her Feare. He ſets himſelfe then to conſider what order he ſhould uſe in his aſſault; that is, how he might prove himſelfe a Devill. To overcome her Obedience whiles he Faith was ſtrong, he ſaw it was impoſſible; and to overcome her Faith, whiles ſhee had the Feare of God and Death in her, he judg'd as impoſſible. Thus then he concludes: If he could overcome her Faith, her Obedience would fall it ſelfe: and if he could overcome her Feare, her Faith would likewiſe grow weake of it ſelfe. Her feare then is that, which he muſt firſt overthrow; yet ſo, that he will alſo give a blow to her Faith. He comes then unto her, and cunningly aſkes, *yea, has God ſaid; ye ſhall not eate of every tree in the garden?* See his ſubtilty in theſe reſpects;

ſpects; He pretends an Ignorance, ſo to aſſume a Libertie to aſke a queſtion. Next as he durſt not at firſt tell a flat untruth, by ſaying, God had not forbidden them; boldly and craftily he calls it into queſtion, as if he would make a doubt of it; yea, has God ſaid, *ye ſhall not eat of every tree In the Garden?* To which when ſhee had anſwered, that they might eate of all ſave one; but not of that one, leaſt they dye; he denies not the firſt part of her anſwer, which concern'd God's prohibition of one Tree; knowing that ſhee knew the contrary, as well as himſelfe; he replyes therefore only to the laſt part of her anſwer; which was a matter of Faith, that they ſhould not dye at all. But becauſe this his reply was an untruth; Leaſt ſhe ſhould, as was moſt likely, examine with her ſelfe, he gives her not the reſpite to collect herſelfe; but to make her forget That, preſently addes, that in the day they eat thereof, they ſhould be as *Gods knowing Good and Evill*; which was too true; and God teſtifies the ſame, *Gen.* 3. 22. Obſerve then ye may the method of his cunning: firſt he brings but an imperfect Truth; then an Abſolute untruth; and laſtly an abſolute Truth; thus wrapping up the poiſon of a Lie, like a ſugar'd pill, in the pleaſantneſſe of Truth. Farther obſerve, that he overcame her Faith, by overcoming her Feare; and overcame her Feare, by the contrary paſſion, Hope. For ſuch was the Iſſue of the Temptation: when he had made her forget Feare by Hope, and ſeeing the tree to be good for food, and pleaſant to the eie; nay, ſuch a tree, as

could

could make one wiſe; ſhee takes of the fruite and eates, and makes her huſband eate alſo; ſuch is the ſociety in evill; the unhappineſſe of unhappineſſe. In which laſt action we may ſee, that though in their fall they got a knowledge of good and evill, or rather only of evill (ſince better knowledge they had of good, before) yet the wiſedome they now got, came farre ſhort of that wiſedome by which they were overcome. Nay, you may ſee, that the Devill knew they ſhould by their fall obtaine but a wretched wiſedome, and ſuch a one, as upon even termes he ſhould be able at any time to overcome. This was the wiſedome of the Serpent; a a wiſedome almoſt in every part. Yet may you ſee ſubtilty alſo in his whole body; which like a Circle upon occaſion, he wrappes as a defence about his head; his Head in which his ſubtilty is principally reſident. Laſtly you may ſee a ſubtilty in his honour: which doubtleſſe for his wiſedome has in all ages of the Heathen world, been given unto him. He has been honoured by the moſt wealthy Nations: did not the *Babylonians* worſhip *Bel* and the *Dragon*? he has been worſhipped by the moſt powerfull Nations: did not the *Romans* worſhip the *Epidaurian* Serpent? He has been worſhipped by the Fierceſt Nations: was he not worſhipped by the *Theſſalians* and the *Epirotes*? He has been honoured by the Rudeſt Nations: was he not worſhipped by the Eaſterne *Indians*? For ancient times let *Maximus* the *Tyrian* witneſſe; for latter times let a travailor, *Ludovicus Barthana* witneſſe. Was he not wor-

worſhipped by thoſe that inhabite the darkneſſe under the Northern Pole? and within theſe three hundred yeares, by the *Lithuanians*, in the view of Chriſtendome? Did they not nouriſh *Vipers* for their Houſe-Gods? Did they not Sacrifice unto them Milke and Cockes? Let *Cromer* witneſſe. Briefely, he has been honoured by the moſt witty Nations: did not the *Athenians*, the Maſters of Wiſedome, worſhip a live Serpent? make it the keeper of their Tower? and offer monthly Sacrifices to it, as to a God? All which varieties of Idolatries, muſt we not Judge to be the reliques of that ſubjection to ſinne and the old Serpent; into which mankind fell in the fall of our firſt Parents? But ſtill you ſee the winning ſubtilty of the Serpent: and therefore eaſily now may you underſtand the ſupreame wiſedome of our Saviour's precept, *Be yee wiſe as Serpents.* Unto which wiſedome whiles he exhorts us, behold him as a true inſtructer, beginning the Practice. A principall point of wiſedome it is, to learne wiſedome of our Enemy: and therefore a ſingular inſtruction is this, to teach us to overcome the Serpent by imitating the Serpent; to overthrow his cunning, by his own cunning. This is like the remedy found in the Serpent againſt his own poiſon; ſome Phyſitians eſteeming it as a ſpeciall cure againſt the biting of a Serpent, to put the intrailes of a Serpent into the wound. The poiſon likewiſe of the Viper, as ſome tell us, is helped by the liver of a viper. So the venome of the Scorpion in hot Countries, where they are troubleſome, is ſpeedily cured

by the oile of the Scorpion. Now this precept of our Saviour is such, as most will be ready to put in practice: in which that they may not erre, they must remember to take also the other part of the precept with them; least otherwise, whiles they think to become wise, they become guilty; like our first Parents in eating the forbidden fruite. It is observ'd of the diversits of Physique, that *Galen*'s is the safer, but slower in Operation: but that of *Paracelsus*, which deals much in Mineralls, is much more powerfull, but more dangerous; so that the skill in the *Paracelsian* is, to know how exactly to allay his Physique, by a judicious preparation & due chastizing the virulency of the Ingredients. Now this precept of our Saviour is such *Paracelsian* Physique; the wisedome of the Serpent is a subtile Ingredient: and therefore our Saviour as a true Artist does most wisely moderate it with the innocency of the Dove. Before therefore we see, how by example we should be as wise as Serpents, we will, as our Saviour does, joine also the other part of the precept; and first remember you, that you must also be *Harmelesse, as Doves.* And harmeles; ἀκέραιοι, Innocent, simple it is worth the observing, that the *Roman* Church, when it intends to Canonize any one for a Saint, cõmands that there be especiall inquiry made, whether the person to be canoniz'd were famous for *Simplicity* of Life; as *Sylvester Prierus* notes out of *Innocentius*, *Hostiensis*, & other *Canonists*, which Inquiry whether or no, it be made with as true Innocency, as the command pretends to seek, I need not Judge: but sure it is that the

the Inquiry is an eminent ſubtilty. Indeed *ſimplicity* is a vertue which ſo moderates the Actions of man, and ſo refines the affections of the ſoule; that S. *Ambroſe*, not without a Sobriety of mind, aptly called it the ſobriety of the mind. Nay, it ſo ſublimes man and purifies him from wordly wiſedome, that the wiſe men of the world, as S. *Gregory* complaines, count this ſimplicity Folly; and by a licence of ſpeech, commonly call one of ſmall underſtanding, or, as they phraſe it, a Foole, an Innocent. But this vertue is moſt intimately expreſſed by devout *Climacus*; who calls it a habit of the mind without variety. Without variety? what's that? Why when Beauty tempts the innocent man, it workes no variety in him; he remaines ſtill Innocent. When envie tempts him to back-bite his brother, it workes no variety in him; he remaines ſtill Innocent. When ſloath tempts him to forſake the induſtry of his Devotion, it workes no variety in him: he remaines ſtill Innocent. When injury tempts him to revenge, it works no variety in him; he remaines ſtill innocent. Innocency was that which God commended in *Job*: that which our Saviour commended in *Nathaniel*: that which he commended to his Apoſtles: that which his Apoſtles commended to others. This our Saviour expreſſed in his own example; and him we ſhould follow; *Who did no ſinne, neither was guile found in his mouth: who when he was reviled, reviled not againe: when he ſuffered, threatned not: but committed himſelfe to him that judges righteouſly* (1 Pet. 2. 22, 23.) Laſtly, this our Saviour ſet forth unto us,

in the perpetuall and visible example of the *Dove.* And surely the Dove is so harmelesse, that he may be tamed to the hand; and he will innocently trust himselfe to man, lesse innocent. Nay the wildest of them are so harmelesse, that they keep themselves, only at a defensive guard, and that not by resistance, but by flight. Away they flye, yet only to be out of the way, the way of danger. So harmelesse they are, that they are still ready to receive harme: whence the *Hebrewes* call to them יונים from יגה to oppresse, so easily they are made a prey, that make none. So Innocent they are, that they love the light; the top of the house is the witnesse of their Life. Thence, as *Varro* tells us, they were by the *Latines* called *Columbæ*; from *Culmina*: being thus like Truth; which, as *Tertullian* says, is ashamed of nothing, but to be hidden. So Innocent they are, that they have no Gall; by a happy defect so exceeding Nature. So Innocent they are, that in the *Leviticall* Law, they were an acceptable Sacrifice at the purification of women (*Levit.* 12. 6,8.) and so the blessed Virgins offering at her Purification. (*Luk.* 2. 24.) So Innocent they are, that the Beauty of the Church, is compared to the eies of the Dove. *Behold, thou art faire my Love, behold thou art faire; thou hast Doves eies* (*Cant.* 1. 15.) So Innocent they are, that they expresse the innocency not only of the Church, but of God himselfe; the Holy Ghost assuming the shape of the Dove, when the divine, nature vouchsafed to descend into similitude. Lastly, so innocent they are, that their purity may be ghuessed at in the story of the

the Flood. The Raven it is ſaid, being ſent forth did not returne; but the Dove return'd. Why the Dove, and not the Raven? Wiſe direction has ſuppoſed the cauſe: the Raven, it is judg'd, ſate upon ſome Carcaſſe, which he found floating: which the Dove does naturally abhorre. Thus may you clearely and quickly ſee the innocency of the Dove: but the wiſedome of the Serpent, was not eaſily diſcovered. He is a ſubtile beaſt, and a labour it was to bring him from his lurking holes. But you muſt remember not only the Serpent, nor only the Dove; but the *Union of their qualities.* The *Neceſſity* whereof, you may ſee: it is a precept; and therefore a defect, not to have both; whence that is of S. *Jerome*; *Non multum diſtat a vitio, vel decipere poſſe, vel decipi Chriſtianum*; To be able to deceive or be deceived was neare a frailty: and ſo S. *Auſtin* ventured to ſay, that theſe two, the Serpents wiſedom and the Dove's Innocency, muſt be ſo united, *ut unum ſine altero, aut parum aut nihil omnino proficiat*; That the one excellency without the other, was of little excellency. Beſides, we improve not the guift of Nature, if we imply not the ſagacity which Nature often gives us. And therefore, ſaid S. *Ambroſe*, Becauſe Simplicity without Wiſedome ſeems to moſt men rather an Infirmity, then a Vertue, thou art here admoniſhed, *ut exequaris munus naturæ*; to imploy Natures Guift. Wiſedome and Simplicity muſt be united, ſaies *Proſper*; that by our ſimplicity, we may not be able to circumvent others; and by our wiſedome, others may not be able to circum-

vent us. Let the Wiſedome of the Serpent, ſay's S. *Gregory*, ſharpen the ſimplicity of the Dove; and the ſimplicity of the Dove, temper the Wiſedome of the Serpent: we muſt have Simplicity with our Wiſedome, or els our wiſedome is but deceite: and we muſt have wiſedome with our ſimplicity; or els our ſimplicity will be but a dangerous ignorance: ſince without that, we ſhall not be able to judge of of the equity of our own Actions, as S. *Ambroſe* ſay's. Laſtly, by this union we ſhall perfectly diſtinguiſh ourſelves from the wiſe men of this world: who (as *Tertullian* ſays) count us ſimple and not wiſe, becauſe we are wiſe and ſimple; *quaſi ſtatim deficere cogatur a ſimplicitate ſapientia*; as if, ſaies he, wiſedome and ſimpiicity were inconſiſtent. Thus by our Union of theſe, we ſhall contradict the Rule of theſe wiſe Maſters; and in ſome meaſure performe the Rule of our Maſter and Saviour. Difficult indeed it is, as S. *Chryſoſtome* implies, diſcourſing, upon that queſtion of our Saviour, (*Mat.*24.45.) *Who is a faithfull and wiſe ſervant*? He propoſes here, ſaies that Father, a rare matter, to find a man Faithfull and Wiſe. If ſaies he one would ſeek for a Faithfull Man, doubtleſſe he might find many: if one would ſeek for a wiſe man, he might find many; but if he would ſeek for a man both Wiſe and Faithfull, ſuch a one no doubt he could not eaſily find. Difficult then this Union is; yet poſſible it is; Behold *Moſes* ſaies S. *Baſil*, *Moſes* inſtructed in all the wiſedome of the *Ægyptians*, *Moſes* honoured with the Diſcourſe with God; this Innocent *Moſes* was yet

ſo

ſo wiſe, as to take the Counſaile of *Jethro*, to make inferiour Rulers over the people. Thus indeed was his wiſedome the More, whiles his care the Leſſe. *S. Chryſoſtome* yet exactly advances the Meditation: We admire not, ſaies he ſo much the wiſedome of *Jethro*, that would adviſe *Moſes*, as the innocent wiſedome of *Moſes*; who though he was ſo admirable for counſaile; though he was the Prince of the People; though he was the friend of God; yet humbly deſpiſed not to be adviſed by rude *Jethro*. But if you would ſee an abſolute example, and nearer to the ſenſe of this exhortation; which is an innocent wiſedome in ſcaping the danger of men wicked and ſubtile; behold our Saviour's carryage among *Scribes* and *Phariſees*: behold his Eſcapes, his Queſtions, his Anſwers, full of Divine wiſedome: with which, though his Enemies would not be ſatisfied, they could not chooſe but be amazed. Yet if this degree of wiſedome be above imitation, and ſeem as well to check, as to promote indeavour: propoſe to your ſelves the wiſedome of S. *Paul*; it is a high, and yet a lower wiſedome. See his wiſedome (*Act.* 16.) in the circumciſion of *Timothy*; who was the Sonne of a converted Jeweſſe, but his Father was a Grecian. Certaine *Phariſies*, but converted at *Lyſtra*; where the buſineſſe was inſiſting upon the neceſſity of Circumciſion unto Salvation, raiſed ſuch a trouble in thoſe quarters, in the beginning of the Church, that *Paul* being willing to have *Timothy* with him in his travailes, upon a worthy report of him in the Church, did Circumciſe him; leaſt the *Jews* ſhould

ſhould diſdaine him as a prophane perſon. Now if we conſider the Action, Circumciſion being a Sacrament of the Law, it was at the death of our Saviour, aboliſh'd, as *S. Paul* well knew; yet here it was us'd unto *Timothy*. Us'd indeed it was for once, in ſuch danger of the peace of the Church; there was the wiſedome of the Serpent; and afterwards (as appears *Act.* 21.) an other Legall rite was for a time permitted; and *S. Paul* himſelfe was purified, with others to avoide the great danger in giving a ſcandall to the *Iewes*; yet that himſelf might not be a ſcandall to the Church, he took occaſion, writing to the *Galatians* (ch. 5. 2.) to teach the neceſſity of Aboliſhing Circumciſion; ſince otherwiſe Chriſt ſhould profit them nothing. Here was the Innocency of the Dove. He ſaw indeed, that the *Iewes*, if *Timothy* were not circumciſed, would ſuſpect him as an adverſary to circumciſion, and ſo they might recede from the Chriſtian Profeſſion; unto the *Iewes* therefore he became a *Iew*, that he might winne the *Iewes*. But though he circumciſed *Timothy* in this exigency, he Circumciſed not *Titus*, whoſe Parents were both Gentiles; leaſt from him the Gentiles might take up the Practice of Circumciſion. Some Legall rites were alſo permitted to the *Iewes* till the Deſtruction of the Temple; that ſo by degrees the *Synagogue* might be buryed with honour; not like the Heathen worſhip, which was preſently to be deſtroyed; but as a worſhip once of God's Inſtitution for his own People the *Iewes* for a time. This was again the wiſedome of the Serpent, & the innocency of the Dove.

See

See the ſame *S. Paul* (*Act.* 23.) pleading for himſelfe before the Counſell: where finding the multitude divided in Opinions, he divides them farther in their Affections. The *Saducie* was an enemie to the Reſurrection; the *Phariſie* a friends to it: immediately he makes the *Phariſie* his friend by his Profeſſion of his beliefe; and ſo an Enimy to his Enimy the *Saducie*. By this wiſedome he ſcap'd halfe the danger; and by the tumult of his enemies and the Souldier an enemie to all tumults of the *Iews*, he did at that time ſcape all the danger. Here was the Wiſedome of the Serpent, and the Innocency of the Dove. See the ſame S. *Paul* pleading at *Cæſarea* before *Feſtus* (*Act.* 25.) where the *Iewes* failing to prove their accuſations, and *Feſtus* yet aſking him, if he would be tryed at *Ieruſalem*; he declin'd the tryall, in which moſt probably Number and Malice might overcome him; and thus at leaſt delaid danger, whiles Appealing to *Cæſar*, for the preſent he preſerved both Life and Hope. Here was the wiſedome of the Serpent, and the innocency of the Dove. When alſo the next day King *Agrippa* and *Feſtus* heard him, he call'd *Agrippa* by his title of Majeſtie: profeſſed his own happineſſe to have ſuch a Judge; chiefely one ſo ſkillfull in all Cuſtomes and Queſtions among the *Iewes*. He omitted nothing that might advantage his Cauſe: wor ne the King by prayſing him: praiſed him for a good natur'd man; for a Learned Judge; for an upright Judge; by an Applauſe able to pleaſe Appetite, and Overcome Prejudice: and this was the

wiſedome of the Serpent. But ſome will aſk here for the Innocency of the Dove: for ſeems not this a little ſmother than truth? Let *Ioſephus* a *Iew*, a Prieſt, a Leaned Hiſtorian inſtruct us; & he will preſerve us from Suſpicion and Errour: and he will tell us ſo much in the praiſe of this man. *Agrippa*, the great grand-child of *Herod* the great, that *S. Paul* may rather ſeem the Hiſtorian; and the Hiſtorian a Poet: and thus ye ſee the Innocency of the Dove. If you obſerve likewiſe *S. Paul*'s anſwer to *Feſtus*, who at the ſame time told him, that much Learning had made him madde; you ſhall find his Anſwer to be his defence: I am not madde, ſaies he, O noble *Feſtus*, but ſpeak forth the words of Truth & Soberneſs; and here was his wiſedome. Being alſo revil'd, he revil'd not again; but denyed the accuſation of madneſſe; and prov'd his denyall by the ſobriety of his deniall. Nor was it only Sober, but alſo Modeſt; calling him Noble, that call'd him Madman: and whiles he gave him but his due title, you ſee his Innocency. So once more yet this great Apoſtle, writing to the *Hebrews*, an Epiſtle, which ſome have too boldly denyed to be God's Word; which others have too haſtily deny'd to be *S. Paul*'s worke; being unlike the reſt of his works in ſtile & title: Yet if we conſult with the great Critique of the Primitive times, *S. Ierom*; he will tel us the Apoſtle writ in *Hebrew* as to the *Hebrewes*, omitting his name, being looked upon by by the *Iews*, as an Adverſary to the Moſaicall Rites. But the more ancient and greateſt Antiquary of the firſt Chriſtian times, *Euſebius*, will farther informe us,

that

that S. *Paul* having written it in *Hebrew*, S. *Luke* render'd it in *Greek*, as the ſtile in this and S. *Luke*'s writings may perſwade. I need not mention an *Hebrew* copie of this Epiſtle, publiſh'd by *Munſter*, having not authority to advance it above a tranſlation; the *Greek* being our *Canon*. And as for the omiſſion of his Title, which here might have been expected, *Paul* an Apoſtle to the *Hebrews*; it is judg'd not only by *Euſebius*, but before him, as he acknowledges, by the learned *Clemens* the *Alexandrian*, to have been, not only to decline the prejudice of the *Iews*, but alſo not to ſeem to intrude into an office which he ſeems not to claim; he being indeed the Apoſtle of the *Gentiles*; but even Chriſt himſelf being the Apoſtle to the *Hebrews*, and expreſsly call'd the *Apoſtle* and High Prieſt of our profeſſion *Chriſt Ieſus*, (*Hebr.*3.1.) And ſurely, though the Benefit of his Office concerned all Nations, his Imployment in it was only among the *Hebrews*. In all which you may ſee in this great Polititian S. *Paul*, both the Wiſedome of the Serpent, in concealing his Name; and the Innocency of the Dove, in his Love, by Inſtruction, unto all men. What need we then ſeek dangerours matters, ſuch as a *Florentine* Diſcourſer? Who writ he but as a Satyriſt, and rather what ſome too neare him, did; then what others ſhould doe; has yet ſo much of the Serpent, that he has ſcarce any of the Dove. A *Boccaline*, that with the Wiſedome of the ſerpent would ſubvert *Oecumenicall* Ambition, is a better ſerpent, than a *Campanella*, that would promote it. Shall the ſerpent then have ſo ſubtil an

Eie; and ſhall we miſtake every Phanſie for a Truth? If a *Poſa* would corrupt Religion; ſhall there want a *Vargas*, to diſcover him? ſhall the ſerpent have ſo ſubtil an Eare; and ſhall we fondly liſten to every new Charmer? ſhall the ſerpent have ſuch ſubtill teeth; and ſhall ours be ſet on edge only to our own overthrow? ſhall his Hornes, as ſome kind of ſerpent has, be ſo ſubtill, to get a prey; and ſhall our ſtrength want ſubtilty to ſave us from being made a prey? ſhall his wings (for ſome kind of ſerpent does not only creep) be more ſpeedy to doe miſchiefe, than our wiſedome, in ſaving us from it? ſhall he change his ſkinne and renew ſtrength; and ſhall not we renew our Lives, by changing them? ſhall his Appetite take all advantage from his Enemie; and ſhall ours increaſe our ſpirituall Enemies, againſt our ſelves? ſhall he drive away other ſerpents from him; and ſhall we intertaine them in the Boſome? imbracing Hereſie and Vice to our own Deſtruction? ſhall his Voice be able to maſter Man, that had Righteouſneſſe by Creation; and ſhall not we be able to maſter the ſerpent, that have a double Righteouſneſſe, of Sanctification by Chriſt's Grace; and of Juſtification by his Merits? Briefely, ſkall his whole Body be ſo ſubtile, as to defend his Head; & ſhall not we with all our power, defend the Godhead of our Saviour againſt the execrable *Socinians*, & our holy Faith in Chriſt our Head? And ſhall not the Innocency alſo of the Dove advantage our Innocency? He loves the Light; and ſhall we love the workes of Darkneſſe? ſhall he be ready to be Oppreſſed;

Oppreſſed; and ſhall we be too ready to Oppreſſe? ſhall he be without Gall; and ſhall we be full of Malice? Were they a ſacrifice to God; and ſhall we be leſſe acceptable? Were they a Reſemblance of the Church; nay, of God; and ſhall we have neither the likeneſſe of either of them, nor the bleſſing? O let us ſtrive then to imitate the Innocency of the Dove, and Exceed it. Would we be Heirs of the Kingdome of God? we muſt become as little Children: they crie not for the want of Wealth, nor for the loſſe of it: they doate not on Beauty; no, not on their own: ſubject they are to ſickneſſe, yet not to malice; as if they were more free from ſinne, then from Diſeaſe: they raiſe not themſelves to Ambition; it is above the reach of the Mother's Breaſt. Such things then let us doe by the ſimplicity of Grace, as they doe by ſimplicity of Nature. Let us call to mind the firſt Chriſtians; how the unity of their Faith produced even a Community of their Goods: a rare victory of Grace upon Nature! By the bleſſing of Love they were above the bleſſing of Propriety; ſhewing the Bounty of the Goſpell to excell the Thrift of Law. Let us call to mind, how they improved their Enemies into friends; making them by forgiveneſſe, their Helps to Heaven. Let us call to mind, that their ſufferings were their Conqueſts; and Death the beginning of Life Eternall. O grant us then wiſedome, ſweet *Ieſu*, thou that art the Wiſedome of the Father: and grant us Innocency. O bleſſed Spirit, that did'ſt vouchſafe to appeare like a Dove, that we becomeing like

the Dove, may become like Thee: that by deſcending to us Here, we may Hereafter by the wings of the true Dove, Innocency and Miracle, Aſcend to Thee; the Father, Son, and Holy Ghoſt, to whom be aſcribed Mercy and Wiſedome and Holineſſe, for evermore.

FINIS.

OF

BAPTISME

A

SERMON

BY

BARTEN HOLYDAY,

Doctor of Divinity.

OXFORD,

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Galat. 3. 27.

As many of you as have been baptiſed into Chriſt, have put on Chriſt.

THAT Likeneſſe which we may ſee produced by Inferiour Cauſes in their Effects, is but an Imitation of the ſupreame Cauſe, God Himſelfe: who is ſo naturally good, that whatſoever he maks muſt needs beare ſome Image of that Goodneſſe. Thus when he made man, he beſtow'd upon him among many other, two chiefe Perfections; a Holineſſe of Soule, and a kind of Abſoluteneſſe of Body; whiles a body that needed not a reference to Apparell. But when man fell, he fell from this

double perfection, and at once became ſinfull and Naked. So that we may ſay, he was not, as now, unhappily naked, when firſt he had no Cloaths, but when firſt he wanted them: and he ſtood not in need of a Covering for his Body, till he ſtood in need of a Covering for his ſinne. Which when God, naturally good, beheld, and ſaw the new diſſimilitude between Himſelfe and his Creature; moov'd by his own goodneſſe he intends a reparation of his Creature. And ſince this diſſimilitude, to ſpeake in part figuratively, conſiſted in a Nakedneſſe of Soule and Body, it pleaſed him to provide for both, a Covering. And this he did with ſuch wiſedome of Mercy, that he made the Covering of his Body, a figure of the Covering of his Soule: and to teach our Underſtanding by our Senſe, ſometimes he calls our Righteouſneſſe a Robe: which as the Apoſtle here tells us, every true Receiver puts on in the Sacrament of Baptiſme; *As many of you as have been baptized into Chriſt, have put on Chriſt.* Which words duely conſidered, may inſtruct us in the *Nature* of this Sacrament, and the *Extent* of it. As man is Gods workmanſhip, and ſo ſhould be his Image; ſo, as God is pure, ſhould man be pure; and therefore being defil'd by ſinne, he ſhould be now purified. Thus though with the *Leviticall* Leper, he may crie *uncleane, uncleane*; yet ſhould he alſo crie with the great and happy ſinner, waſh me and I ſhall be whiter than Snow. That indeed has a right cleaneſſe; the purity of Snow being not only purity, but alſo Coolneſſe; a figure of the pure Cooleneſſe of

of the impure heates of Luſt. Which purity was ſhadowed out unto the *Iew*, in his frequent waſhings: whence the greateſt pretenders of Sanctity among the Jews, were the greateſt Waſhers. The Phariſie was a man of a cleare Hand and Cuppe, and therefore thought himſelfe alſo of a pure lippe; in which opinion, though he miſtook his Outſide for his Inſide, yet he acknowledged a waſhing neceſſary. Even *Pilate*, that had his hand in blood, would yet alſo have his hand in water; and though that Blood be counted a cleanſer, thought Innocent blood the greateſt ſtaine; and that water would at leaſt pretend his Innocency, if not procure it. But alas had he underſtood the right Baptiſme, he would with S. *Peters* reſolution, have deſired not only the waſhing of the Hand, but alſo of the Head & the whole body. Now under this figure, as the *Iew* had been taught, ſo was the *Chriſtian* to be taught. To the devouteſt *Iew*, Waſhing was but a Figure: to the Devouteſt Chriſtian it is not only a ſhadow of Grace, but alſo the companion of it: and therefore it was not Ceremonie but Charitie in S. *Peter* (*Act.* 2.) to exhort his Converts to be Baptized. To underſtand the Name, and ſo the better the Nature of Baptiſme, it is from βάπτειν, properly to Dippe, conſequently to waſh. Hence were the *Phariſies*, by *Iuſtin Martyr*, called βαπτισὰι, baptiſts, becauſe of their frequent waſhings; which S. *Marke* alſo mentioned (c. 7. 4.) calling their waſhings of their cups, βαπτισμὸς ποτηρίων. So the *Latin* Interpreter frequently renders it; as in S. *Marke*, (c. 7.) -- *& a foro niſi baptizentur*,

tur, non comedunt; as likewiſe in S. *Luke* (ch. 11. 38.) the Phariſie began to ſay, *Quare non baptizatus eſſet ante prandium*: the uſe being then to waſh their hands and veſſels, before they did eate; which appeares (*Luk.* 2.) to have been the Cauſe in Providing the many water-pots at the Mariage of *Cana*, according to the manner of the purifying of the *Iews*. The word was afterward receiv'd into a Sacred uſe. In which ſenſe alſo there are diverſities of baptiſme; a baptiſme there is of water, but it is of Teares, the baptiſme of Repentance; with which that woman, as ſome think, was baptized, that with her teares waſh'd our Saviour's feet. There is a baptiſme of Affliction, the baptiſme of Martyrdome; the baptiſme of blood, as the Ancients call'd it: of which our Saviour ſpeaks, (*Mat.* 20. 22.) can you be baptiſed with the baptiſme, that I am baptiſed? There is a baptiſme of Fire; that is, of the Spirit; a powring out of the guifts of the Holy Ghoſt: which ſometimes is given before the baptiſme of Water; as appeares in the ſtory of *Cornelius*; where the hearers of the Word receiv'd the Holy Ghoſt, *Act.* 10. 44. and afterwards were baptiſed. v. 48. There is a Baptiſme alſo of the Flood, as it is term'd; a baptiſme of water; the Ordinary Sacrament; which may be called alſo the baptiſme of Blood; ſince the power of it depends upon Chriſt's blood (1 *Ioh.* 1. 7.) The blood of Chriſt waſhes us from all ſinne. It may be call'd alſo the baptiſme of Fire; ſince Chriſt's blood is apply'd to us through Faith, by the Holy Ghoſt. Thus the inward baptiſme is of the Spirit,

as

as the outward is of the Water. Which laſt of Water & the Spirit, was before hand pointed out by many Types; Foreſhew'd it was in the Flood, that drown'd the World, & preſerv'd *Noah*. 1 *Pet*. 3. 21. Foreſhew'd it was in the paſſage through the Red Sea, in which *Pharoah* was drown'd, and the Iſraelites Saved; (1 *Cor*. 10. 6.) thus in this Baptiſme is ſinne drow'd, and the ſoule preſerved. Foreſhew'd it was in the *Iraelites* dwelling under the Cloud (1 *Cor*. 10. 2.) ſuch protection there is to the true Receiver from the water of Baptiſme. Foreſhew'd it was in the *Levitical* Waſhings; as the Apoſtle obſerves *Heb*. 9. 10. By all which types, beſides the expreſſe Inſtitution of our Saviour, we may ſee the Element in which this Sacrament is to be performed, is Water. Perverſely then did thoſe, which S. *Auſtin* ſpeakes of, baptize in Fire; literally taking, and ſo miſtaking, that, (*Mat*. 3. 11.) He ſhall baptize you with the Holy Ghoſt and with Fire. More ſubtilly alſo than ſoundly, doe ſome Schoolemen queſtion, If the Element of Water, as in caſe of neceſſity, may not be had, whether or no it may not be ſupplyed, by Wine or Vinegar or Sand; ſo vaine are man's Imaginations without God? when in Divine matters Phanſie ſhall be preſciption! where the Element is deny'd, the Sacrament is deny'd; though not alwaies the bleſſing of the Sacrament. Preſumptuouſly likewiſe do the *Æthiopians* firſt baptize with Water, then with Fire. It is an unreaſonable practice; yet were it leſſe fond, if it were ſenſeleſſe too: but they deliver this Sacrament of the Goſpell, as the

Law was delivered with fire: when as the practice in this Sacrament ſhould be continued, as it begunne, in water, only in water. What wiſedome is it then to put Salt into the mouth of the Infant; though to figure out the ſalt of wiſedome, by which he muſt be cleanſed from the putrifaction of ſinne? what wiſedome to touch with ſpittle the Eare, though to inſtruct us, that they muſt be open to inſtruction? what wiſedome to uſe Milke and Hony, though they ſhaddow-out his claime to the Subſtance and Poſſeſſion of the trueſt *Canaan*, which ſo excells the firſt, that excell'd with theſe bleſſings? what wiſedome to adde Oile for the annointing of the Brow, the Breſt, the Shoulders; though to implye the baptiſed muſt be thence forth a Champion of Chriſt? what wiſedome to bring a burning Tapor, to helpe the Baptized to ſee, that he is tranſlated from the Kingdome of Darkneſſe to Light? what wiſedome to uſe Exſufflation, a puffing into the face of the Child, though uſed ſometime in ancient time; yet not by the Prieſt, but the perſon to be baptiſed, to ſhew how he defied Satan & his works, as *Tertullian* tells us. What wiſedome then ſhall we ſay this is? ſurely this is humane wiſedome, and at beſt but Ceremoniall wiſedome. None of theſe things, 'tis true, are in themſelves evill; and ſome we grant were anciently in uſe; and all ſignificant. Yet lookes not ſuch a traine of Ceremonies more like the Pompe, we ſhould renounce, than profeſſe? We muſt remember what God injoynes us to remember (*Deut.* 12. 32.) *What thing ſoever I command*

command you, obſerve to doe it; thou ſhalt not adde thereto, nor diminiſh from it. Wiſedome it is and Modeſty, not to ſtrive to be wiſer then our Saviour. Divine inſtitution needs not Humane Addition; Tradition quickly corrupting into Superſtition. *Ezekiah* brake the braſen Serpent, though made by *Moſes*, when once the people began to worſhip it: when the braſen Serpent began to doe more hurt, than in *Moſes* his time the fiery Serpents did; though this were raiſed as a remedy againſt them. They indeed kill'd but the body: but this the Soule; nay, this did now kill the Soule, which at the firſt heal'd the Body. There is only one ſigne, the memoriall of our Saviours Death, which has longeſt laſted: not as eſſentiall to this Sacrament, much leſſe for Adoration, but for Commemoration; the ſigne of an extended body, from which it firſt receiv'd its forme; worne once in the Banner of the Great *Conſtantine*, attended with a great victory over the Enemies of Chriſt: yet this alſo according to the late and diverſe Judgements of divers Churches, has been eſteemed, or Diſus'd. But the Element in this Sacrament is only water: an Element out of which ſome ancient Philoſophers held all things were made: but ſurely by Water and the Spirit man is new made. From which new life in water to the true receiver, *Tertullian* call'd Chriſtians, *Piſciculos*; Fiſhes; agreeable alſo to the Sibyls verſes; wherein the Initiall letters of this title of our Saviour, Ιησῦς Χριστὸς Θεοῦ υἱὸς σωτὴρ, (*Jeſus Chriſt, Gods Sonne the Saviour*) make in the *Greek* Ιχθὺς, a Fiſh;

as

as S. *Auſtin*, *Proſper*, and before them, *Optatus* have it. water alſo Cleanſes, makes Fruitfull, allays the Thirſt: thus does God's ſpirit allay our immoderate thirſt after earthly affaires. And as we thus ſee the Element, ſo may we ſee the uſe of it in the manner of the Action. Anciently the Baptized had his whole body covered in the water: this was *Demerſion*; for the conveniency whereof they were uſually baptized in Rivers, or Fountaines; as afterwards in every Church a large veſſell was provided, called κολυμβήθρα, from the Amplitude of it; the word ſignifying (*Ioh.* 5.2.) a poole; from κολυμβάω, to ſwimme. In after-times the cuſtome was only to Dippe the perſon lightly in the water. According to which Rite, when in S. *Matthew* 28.19. it is ſaid *Teach all nations baptiſing them in the name of the Father, and of the Sonne, and of the Holy Ghoſt*; the word being there βαπτίζοντες; S. *Cyprian*, in an Epiſtle to *Celſus*, renders it by *Tingentes*, *Dipping* them; *Tertullian* alſo before him, uſing the ſame word. In which dipping, the delay under the water ſignified the Mortification of ſinne: as the comming out of the water expreſſed a reviving to newneſſe of life. Beſides in this manner of baptizing, the Infant was ſometimes dipt but once; to ſignifie one God, and one Death of Chriſt: ſometimes thriſe, to expreſſe the Trinity of the Perſons, into which he was baptiſed, and the three days that our Saviour was dead. At laſt in the weſterne Church, about the times of S. *Gregory* the Greate, a thouſand yeares ſince, came in the frequent uſe of *Aſperſion*, or

Sprinkling

Sprinkling; upon the conſideration, that the vertue of Baptiſme conſiſted not in the plenty of the Water. Which Rite was alſo, though not frequently, in the time of the Apoſtles; as is conjectured from *Act.* 2. 41. where mention is made of the Baptiſme of about three thouſand in a day: which may ſeem to have been thus performed for expedition. Which manner of baptizing was alſo defended by S. *Ciprian*, about foure hundred yeares, before it came into common practice. Indeed, it aptly agrees with the word in S. *Peter* (1 *Ep.* 1. 2.) ραντισμὸς, the *Sprinkling* of the blood of Chriſt; which was ſhadow'd out in the Law. (*Hebr.* 9. 13.) Which figure of *Sprinkling* with our Saviour's blood, may helpe us the better to underſtand the Nature of Baptiſme; which is here ſaid to be into Chriſt. And ſurely then we may ſee the Nature of it in the Neceſſity of it; as the neceſſity in the Command (*Act.* 2. 38.) *Be baptized every one of you.* This is indeed the Apoſtles *Waſhing of Regeneration* (*Tit.* 3. 5.) the true Receiver being in this Sacrament as truely waſhed in ſoule as in body; not that Regeneration is a waſhing, but as a waſhing. Baptiſme to the right Receiver, is the powerfull inſtrument of Salvation; the Morall inſtrument, not the Naturall; ſince what is meerly Naturall cannot produce what is Supernaturall. It is to all a ſigne of outward communion; it is to the beſt of all a ſigne of Inward alſo: to thoſe it is an entrance into the viſible Church; to theſe into the Inviſible alſo. No man can enter into the Kingdome of Heaven unleſſe he be borne againe

of water and the Spirit,(*Ioh.*3.5.) Neceſſarily of the Spirit, leſſe neceſſarily of the Water alſo: the ſpirit not depending upon the water; the water neceſſarily depending upon the Spirit. The want of Baptiſme Excludes not from Heaven: the contempt excludes: the want of Circumciſion in the wilderneſſe, did not exclude the Infant-Iſraelite from the Iſrael of God; but being the Child of Godly parents, he was reputed the Child of God. Nor yet does this make void the value of Baptiſme: It is the Inſtrument of Salvation, thongh not the only, not the abſolute inſtrument: it is the Ordinary Inſtrument. Preaching of the Goſpell is the power of God unto Salvation(*Rom.*1,16.) though the dying Infant of righteous Parents, is admitted to Salvation without this Inſtrument of Salvation; God ſhewing the difference of his power, in the difference of age. Some receive water and Grace; thoſe are right receivers: ſome water and not Grace; theſe are wrong receivers: ſome receive Grace and not water; theſe though not receivers, are as happy, as receivers. To the right receiver Baptiſme is not only a ſigne of cleanſing, but a cleanſing: but the wrong receiver is but a Blackmore, whom Baptiſme doth rather waſh, than whiten. It is the ſaying of S. *Auſtin*, *Sacramenta in ſolis electis efficiunt, quod figurant.* To theſe, the Elect, it is both a ſigne and a Seale of Remiſſion of ſinnes. To theſe Grace is given ſometimes before Baptiſme, ſometimes in it. To theſe, Grace is augmented either in Baptiſme or after it. To theſe it is the key that gives poſſeſſion of the Houſe, their Heavenly

Heavenly Manſion. To theſe it is the turfe that gives poſſeſſion of the Land, the land of Inheritance, the true *Canaan*. To theſe it is the pure water, the figur'd, the blood of Chriſt (*Heb.* 10. 23.) Yea it is rather vertually this blood, than that water; a blood, that purifies all but thoſe that are guilty of it. Thus all that are inwardly baptized, are baptized into Chriſt; though never any were baptized by Him; as S. *John* teſtifies (ch. 4.2.) ſo that for a fable, not a ſtory we may take that in *Nicephorus* (*lib.* 2. *c.* 3.) when he cites *Evodius*, Biſhop of *Antiochia*, affirming, that our Saviour baptized *S. Peter*. The worke is ancient enough: but the corruption is like the publiſhing of the work, New enough and lookes more like the Art of a Correcter, then the integrity of an Author; ſince, when our Saviour is ſaid to have baptized, as by miſtake it was reported to the *Phariſies*, it is alſo added, that it was by his Diſciples; *Ioh.* 4. 1.2. but their baptiſme was into Chriſt. But *Into Chriſt*? what is that? εἰς χειστὸν. *He that receives a Prophet*, ſays our Saviour, (*Mat.* 10. 41.) in the name of a *Prophet*. Shall it here ſound ſo? He that has been baptiſed *in* the *Name* of Chriſt; that is, with Invocation of his name? and of the other perſons in the Trinity? Indeed that is commanded in Baptiſme (*Mat.* 28. 19.) But every one that is ſo baptized, puts not on Chriſt. Into Chriſt? Is it into the *Profeſſion* of Chriſt? but many that profeſſe him, put him not on; they but profeſſe him. Into Chriſt? Is it into the *Doctrine* of Chriſt? but many, too many, that have been Bap-

tiſed into Chriſt's doctrine, have not conformity to ſuch Doctrine. Yet is it into the *Doctrine* of Chriſt? S. *Paul* finding at *Epheſus* certain Diſciples, (new converts) aſk'd them, if they had receiv'd the Holy Ghoſt: and they anſwering that they had not heard of a Holy Ghoſt, he aſked them then, unto what they had been baptized: and they replyed, unto *John*'s baptiſme εἰς τὸ Ἰωάννου βάπτισμα, Into *Iohn*'s baptiſme; that is, into the Doctrine, which he preach'd, and ſeal'd with baptiſme. Into *Iohn*'s *Baptiſme*; not into *Iohn*, but *By* him; he being the firſt that effectually baptized, as afterwards other miniſters, into Chriſt. Yet was *Iohn*'s baptiſme into Chriſt, where it was attended with due forme, and then neceſſarily with due knowledge and Sanctity? it was into Chriſt. But may it not ſeem to have been always without the Holy Ghoſt? is it not his own teſtimony, *Mat.* 3. 11. I baptize you with water: but he that comes after me ſhall baptize you with the Holy Ghoſt? Truth it is: yet not that none of them, which were baptiſed by him, were baptiſed alſo by the Holy Ghoſt; but ſuch baptiſing was not properly by *Iohn*, but by the power of Chriſt working with him. The outward miniſtry of *Iohn* could apply the outward element; but it was the inward miniſtry of Chriſt, that applyed the Holy Ghoſt. Beſides, *Iohn* did new baptize them with water: but that time ſhould come, when the Comforter ſhould come. And it ſpecially alludes to the wonder at *Pentecoſt*, when our Saviour baptiſed them *Not* with water; but only with the

the Holy Ghoſt and with fire, the fiery tongues, But why then did S. *Paul* (*Act.* 19. 4, 5.) baptize thoſe diſciples, that were ſaid to have been baptized into *Iohn's* Baptiſme? Many are the Anſwers: S. *Ambroſe* his may ſatisfie. Thoſe converts thought they had been rightly baptiſed: but ſo it was not: they had not heard of the Holy Ghoſt. Beſides, it is ſaid that they were *Now* baptized in the name of *Ieſus*; implying that they were not ſo before: ſo that in truth and effect, they were not baptized before. To be baptized then *Into Chriſt*, what is it? Is it not a Profeſſion of his Doctrine, and a promiſe of an Imitation of his Holineſſe? It is, but more than a promiſe it is; it is an Imitation of his Holineſſe, in a Conformity of Life with Chriſt. It is to be baptized into the *Death of Chriſt*; as S. *Paul* ſpeakes (*Rom.* 6. 3, 4.) that as our Saviour was raiſed to a new life, ſo we to a *newneſſe of life*. We are by his death made partakers of the merits of his death. To be baptiſed then into Chriſt, is to be Sanctified; to put on Chriſt, ſo by an inward baptiſme, whiles we are covered with his Garment, we ſhall alſo become a part of his Myſtical Body. Which ſanctified eſtate ſome thinking to be attained, only by baptiſme, even outward baptiſme, would bring in an Abſolute and Indiſpenſable neceſſity of it unto Salvation. This perſwaſion occationed that cuſtome with ſome even in the primitive times, to baptize men after they were dead, if they dyed without baptiſme; as appeares by the third *Council* of *Carthage* (*Can.* 6.) by which it was forbidden. This occaſioned alſo almoſt a like

cuſtome among the Marcionites: who as *Tertullian* relates it, in caſe that one dyed without baptiſme, ſome alive was baptized for him. The like ſome tell us of the *Iewes*; that if one of them dyed without expiation according to the Law, *Numb.* 19.12. Some of his kindred were purged for him. But know we may, and to our comfort, that baptiſme, though ſo excellent and neceſſary in reſpect of God's command, if it may be had; is not abſolutely neceſſary in reſpect of Salvation; ſince this may be obtain'd though not ordinarily, without baptiſme. Els ſhould we be injurious to God himſelfe; and bind his mercy abſolutely to outward means. We ſhould as ſome, of more Opinion than Wiſedome, preſumptuouſly and unmercifully eſteem all Infants damned, that die unbaptized. We ſhould pronounce the like alſo of all ſuch Infants as dyed before Circumciſion. Which is ſo odious, that the great Maſter of Theologicall Determinations, *Peter Lombard*, would in part help it by an over free conjecture, thinking that in caſe of neceſſity, they anciently circumciſed the Child before the eighth day. But this defence will not defend it ſelfe; the Maſters of Jewiſh rites telling us, that it might not be performed before that day. Beſides, what ſhould we ſay then to all thoſe, that for forty yeares dyed in the wilderneſſe without Circumciſion? or all thoſe Infants in the primitive times that died before baptiſme: which as *Tertullian* tells us, for his time, was uſually celebrated but at *Eaſter* and *Whitſontide*? And though we may grant exceptions in thoſe

thoſe firſt times in caſe of Neceſſity; yet many doubtleſſe dyed without baptiſme. And yet this cuſtome continued in the Church eight hundred yeares, even to the time of *Charles* the Great; as appeares by Lawes made at that time about this Rite. Which has been long continued ſince in ſome degree in *Rome* itſelfe, as the paſcall Ceremonies of that place imply, there being in the *Laterane* Church *Conſtantines* Font, as they call it, preſerv'd for the yearly baptizing at thoſe ſeaſons ſuch *Jews*, or other Unbelievers, as are converted to the Chriſtian Faith. In ſuch caſes then as before mentioned, more charitably it is determined, as among others eminently by *Aquinas*, that Infants then have *baptiſmum flaminis, etſi non fluminis*; the baptiſme of the Spirit, though not of water. Not the want, but Contempt or Neglect of the Holy ordinance, hurts. He that is not Circumciſed ſhall be cut off from the people of God. *Gen.* 17. 14. It is underſtood of thoſe chiefely, that were of age; and ſo, in effect, it was, he that *Will not* be Circumciſed. Thus, he that is not borne of water & the holy Spirit, ſhall not enter into the Kingdome of God; that is, if he may have the water of Baptiſme, and will not. The Thiefe upon the Croſſe was not baptiz'd, and yet he was Saved. Nay, we have no expreſſe teſtimonie, that the Baptiſt was baptiz'd: though he ſayes indeed unto our Saviour, that he had need to be baptiſed of our Saviour: and yet we know the Baptiſt was ſanctifyed in the wombe; though ſome think that he baptiz'd himſelfe; for ſo we know that

Abraham

Abraham Circumciſed himſelfe; and the Miniſter in the Holy Communion adminiſters bread and wine unto Himſelfe. Yet as ſome may be ſanctifyed, which were never baptiſed, ſo on the contrary, not all that are baptized, are ſanctifyed. Grace is not neceſſarily annexed to outward Baptiſme; *Simon Magus* had baptiſme *Act.* 8. 13. yet without Grace *v.*21. Els we ſhould make Simon, and *Judas* the *Iſcariot* Saints; ſince Grace is an Immortall ſeed; by which they that have it ſhall live for ever; and as that which, was once a member of a Naturall body ſhall at laſt riſe againe a member of the body: ſo who by Grace is once a member of the Myſticall body, where of Chriſt is the Head, ſhall at laſt ariſe a true member of the Myſticall body. Grace then is not Phyſically annexed to baptiſme; the element it ſelfe being not capable of it, that ſo it might impart it. God only with the water at the libertie of his favour gives Grace. S. *Auſtin* is cleare in the approbation of this high truth (*Lib.* 6. *contra Donatiſtas. cap.*24.) ſome ſays he put on Chriſt *uſque ad vitæ ſanctificationem*, ſome only *uſque ad Sacramenti preceptionem*: this ſays he, is common to the good and evill; that is proper only to the Good. Some then according to his judgement put on Chriſt to *Sanctification* (which only indeed is worthy of the phraſe, to put on Chriſt.) Some only Sacramentally, by an outward Profeſſion: which paſſage of S. *Auſtin* the maſter of the ſentences, not only alleadges, but approves. And ſurely S. *Paul* himſelfe teaches us this diſtinction (*Rom.* 2.29.) ſaying that there is a Circum-

Circumciſion in the Letter, and in the Spirit? And with a like Reaſon may we not ſay, there is a baptiſme in the Letter, and in the Spirit? As certainly then, as we are to Reverence the Sacraments, as God's Inſtitution, ſo not to Adore them. No leſſe offence then it were for us to adore the water in the one Sacrament; than it is for others to adore the bread in the other Sacrament. Bnt here ſome may aſke, why the Apoſtle compares our Baptiſme into Chriſt, to the putting on of a garment; in anſwer to which demand may appeare his wiſedome, in drawing his expreſſion from a cuſtome in thoſe times in baptiſme. For when the perſon baptized came out of the water, he was cloathed with a white raiment; to which the Apoſtle alludes. And as *Col.* 3. 9. he ſpeakes of putting off the old man, thereby ſignifying the Mortification of ſinne: ſo by putting on the new man and the white garment, he intends our reviving unto holineſſe. Nor is the compariſon only true, but fit; garments ſerving not only for neceſſity, but alſo ornament; as a ſanctifyed life implies not only a heate of Grace; but alſo a covering of the unſeemlineſſe of ſinne. And as reaſon prompts us to keep the Garment: ſo does Grace to to keep our Converſation undefiled. The garment that *Adam* made for himſelfe was but of fig-leaves; but that of ſkinnes, which ſufficiently covered his nakedneſſe was provided by God: thus the beſt covering that we our ſelves can provide for our ſinnes, is but the fig-leaves of excuſe; but that ſufficient covering, which God provides for us, is the

precious roabe of Chriſtian righteouſneſſe. Which though it be ſometimes like that, wherewith *Herod* cloathed and derided our Saviour, expoſing the Chriſtian to the floute of a *Herod*; yet is it indeed, like the glorious apparell of the Kings daughter (*Pſal.* 45. 13.) whoſe cloathing was of wrought Gold; ſo glorious is the righteous man in the eyes of God, and of Righteous men. But moſt like it is to Chriſt's own garment, a ſeameleſſe coate: ſo without diviſion are the truely righteous; thoſe that have unfeignedly put on Chriſt. This is the Nature of inward baptiſme: ſee the *Extent*; *As many of you as have been baptized into Chriſt, have put on Chriſt.* Mercy is Gods propertie: Charity muſt be the Chriſtian's; by this we muſt judge the Children of Chriſtians, Chriſtians they may be within the Covenant; and may they not then be within the ſigne of the Covenant? Before the Goſpell children were partakers of Circumciſion; when they underſtood not Circumciſion: and may they not under the Goſpell be partakers of baptiſme, though they underſtand not baptiſme? Were not all the Iſraelites baptized in the Red Sea? (1 *Cor.* 10. 12.) and were not the Infants a part of Iſrael? Did not S. *Paul* baptize whole houſholds? (*Act.* 16. 15. and 18. 8.) and were not the Infants part of the Houſhold? And has not the practice of the Church been ſuch from the firſt times of the Church? and teſtifyed to be ſuch, by the Monuments of the Church? which to aleadge were of more trouble than neceſſity, eſpecially to them that eſteem not authority;

yet

yet may we take notice of one inſtead of all; and it is S. *Auſtin's*: who writing againſt the *Pelagians* (*De Peccatorum Meritis & Remiſſione.* l. 1. c. 26.) ſays, That they muſt not deny the baptiſme of Children, they clearely ſeeing that to be, to oppoſe the Univerſall Church. Yet ſome would exclude all children from this Sacrament; when as ſome of them are Elect, and of ſuch certainly is the Kingdome of God, & ſhall ſuch by ſcruple be excluded from the Sacrament, that ſignes unto ſuch the Hope of that Kingdome? But why, ſay ſome, ſhould they not then be as well admitted to the Supper of the Lord? But ſuch may conſider, that the Lord's Supper is ſtrong meat; Spirituall food, that requires an able wiſdome in the preparation & digeſtion, & ſo fit for Men; & ſo accordingly miniſtred as for Men, in Bread and Wine; not as for Children, in Milk: though in this it might have ſerv'd both for Men and Children; if this had been our Saviour's will. But Baptiſme is not Food, but to the right receiver a new Birth, and ſo properly belongs to Children; or, though to others of riper years, yet but new converts, and ſo but babes in Chriſt. But ſome would have none to have thus much hope of Heaven, till allmoſt halfe man's age were ſpent: ſo that no Man ſhould have a hope of Everlaſting life, if he had not here an indifferent long life. But, ſay ſome, an Infant is but Naturall; and ſo, without faith, unfit for a Sacrament, which has made ſome beleeve, that an Infant can actually beleeve; inſtancing in the Baptiſt; who at the news

of our Saviour ſprung in the Wombe; and ſo affirme him, then to have had a knowledge of our Saviour; but this Aſſertion is rather beleife, than knowledge. That exultation in the wombe was in the Infant an Act of Gods power, not of his grace; which is allways with knowledge: which in a body by nature not fitted, is to ſuppoſe grace to work not only above nature, which it allways does; but alſo without nature, which it does not, being allways imploy'd in nature; and ſo no act of knowledge can bee perform'd without nature. But how farre forth an Infant may be Spirituall, wee may in ſome degree underſtand, by underſtanding how farre forth he may be Naturall: for unto all acts of naturall knowledge he is not fit. The nature of faith then in an Infant, ſuppoſed to be Sanctified, may bee underſtood by the nature of reaſon in him. Now in an Infant there is a *Power* (or faculty) of reaſoning: in riper age the *Act* of Reaſoning; as laſtly by many acts an acquir'd *Habit* of Reaſoning: where we may farther acknowledge the Act to be in Man only when awake; but the habit to bee in him, though he ſleeps. Since Sanctification then can not bee without Faith, nor Faith without Reaſon; and that the Act of Reaſon is not in an Infant; the Act of Faith is not in him. Yet ſince he may be Sanctified, and ſo have Faith, the Power and Habit of Faith (infuſed abilities) he may have: which declares not it ſelfe in Spirituall Acts, till Nature, till Reaſon, which is ſubſervient to it, declares it ſelfe in naturall Acts. Since then an Infant may be thus Spirituall, ſhall any Man

Man looke on him, as on that which is meerly naturall; when as the Judgment of his charitie ſhould look upon it with Hope? ſhall he look upon an object of charitie, without charitie? Beſides, to exclude Infants from Baptiſme, what is it but to leave the Children of Chriſtians, without the Holy ſigne of Diſtinction from the Children of Infidels? Our Saviour taught a ſweeter intertainment of them, when he tooke them into his armes, armes certainly of Mercy, whiles of the God of Mercy: and was offended with ſuch as were offended at Children. Indeed can they be innocent that are offended with Innocents? He ſhewed likewiſe in the Practice of his firſt Church, the *Solemnitie* of this Sacrament, in reſpect of ſuch, as were of Age; anciently ſuch converts being againſt the ſeaſons of Baptizing, carefully inſtructed; whence they were called *Catechumeni*; as alſo *Audientes* the *Hearers*, and frequently by S. *Ambroſe* and S. *Auſtin*, *Competentes*, though ſomewhat differently from the uſuall acception of the word; it ſignifying here not an oppoſition, but a fellowſhip in their ſuite. From the event whereof, thoſe that had ſucceſſe, are by S. *Gregory* called, *Electi*; they being choſen unto Baptiſme by *Scrutinie*. And there were made before baptiſme, ſixe ſuch ſcrutinies in the time of *Lent*; and a ſeaventh on *Eaſter-eve*; thus to diſcerne, if the perſons to be Baptized, would, after the renouncing of *Sathan*, ſeriouſly continue in their dedication to God. The Perſons to be Baptized did uſe alſo to bring their names, the men ſtanding on the right

hand; the women on the Left. In the time of the *Elibertine* Council (as appeares. *Can.*48.) the feet of the perſons to be baptized, were waſh'd; and for Infants that were to be baptized; it was a cuſtome in the *Spaniſh* Churches, to bring them all before the day of baptiſme, and waſh their Heads; which day, for that cauſe was called, *Capiti-lavium*, or, the Day of the Head-waſhing; and the uſuall day for it was *Palme-Sunday*; as *Iſidore* tells us. Such like rites does S. *Cyrill* of *Ieruſalem* alſo relate in his preface to his *Catechiſme*, all which were uſed as expreſſions of the Solemnity of this Sacrament. Which was performed unto ſome over the tombes of the Dead: to which that of the Apoſtle ſeems to allude 1 *Cor.* 15. 29. *What ſhall they doe that are baptized for the dead, if the dead ariſe not at all?* it is in the originall, ὑπὲρ τῶν νεκρῶν; over the dead (to omit other expoſitions) a cuſtome, uſed by ſome as it is thought, to expreſſe, that they ſhould by baptiſme effectually receive be dead to ſin; & with the dead over which they were baptized, enjoy a happy reſurrection. We may farther ſee the excellency of this Sacrament, in that it never is repeated; There is but one Baptiſme ſays the Apoſtle (*Eph.* 4.) becauſe there is but one death of Chriſt; but one Reſurrection; but one Originall ſinne to be in effect waſhed away, whiles not imputed, by the bleſſing of the Inward Baptiſme. There is no returne to the Wombe, nor to Baptiſme; ſays S. *Auſtin*: there is but one Birth, and but one new birth. And as it is of ſuch a nature in it ſelfe, ſo did God by miracle ſometimes honour it;

it; many bodily diſeaſes being cured by baptiſme, as S. *Auſtin* relates; and thus as the ſtories of the Church tell us, the great *Conſtantine* was cured of Leproſie. Which wonders miſtaken, were the occaſion of preparing Holy water. Some thinking by the conſecration of water to obtaine the like ſucceſſe. But ſuch cures were extraordinary, and immediately wrought by God himſelfe, and but ſeldome, for the honour of God's own Inſtitution in this Sacrament. Such cures then being without promiſe, we cannot build our faith upon ſuch examples; & therefore not raiſe our expectations to ſuch effects. Yet ſuch was the unwarantable devotion of ſome in thoſe times, that they receiv'd the water which had been conſecrated for baptiſme, in veſſells; ſprinkling therewith their houſes and grounds: as if though they had not with *Moſes* the ſight of a fiery buſh, they would yet enjoy holy ground. A miſtaking alſo of this Sacrament occcaſioned ſome to be baptized every day; whence they were called *Hemerobaptiſts* (or, the Daily Baptizers) mentioned by *Epiphanius*; thus while they thought by a wrong zeale to make themſelves cleane, they did by their Hereſie become more uncleane. By the outward waſhing ſinne is not taken away; by the inward waſhing ſinne is not taken away, the Dominion of it is taken away: ſinne Remaines; ſinne Reignes not. To this happy effect the Elect are baptized; thoſe of riper age in ancient times, not commonly changing their Names, *Ambroſe* and *Auſtin* being the Names of thoſe Holy men, both before baptiſme!

tiſme and after: but Infants uſually taking the names of Saints, to prompt them, (yet without affectation) to a holy imitation. Nay, in an *Arabique* tranſlation of the *Nicene* Council, one *Canon* forbids the impoſing of a Heathen Name. And as the Church was thus carefull of the Names of Infants, ſo much more of their Education, anciently and mercifully providing fit perſons for the Infants ſound inſtruction in Doctrine and Life, in caſe of the poſſible Hereſie or Death of the Naturall parents; a Charity too unhappily corrupted by Ignorance or Neglect; being in it ſelfe, if duely obſerved, a ſpeciall wiſedome in the Church of God. Alike care was uſed by the moſt Judicious, to have this Sacrament celebrated by one of the Clergy: which diſtinct title from the Layty, needs not be proved, ſince it is approved, whiles acknowledged by a late Act againſt great offenders, as Adulterers; which expreſſes their offence to be felonie without benefit of *Clergie*. Yet we will grant, that this Sacrament was ſometimes anciently adminiſtred by the Layty; nay ſometimes by women: but ancient practices muſt be as duely underſtood as imitated. *Tertullian* (*de Baptiſmo cap.* 17.) admits Lay-men to baptiſe in caſe of neceſſity, ſaying; *Tunc enim conſtantia ſuccurrentis excipitur, cum urget circumſtantia periclitantis*; in effect; Then muſt an extraordinary helpe be admitted, when an extraordinary danger makes the exception. We may ſee then that this permiſſion was but extraordinary; and grounded but upon a falſely ſuppoſed *Abſolute* Neceſſity of Baptiſme;

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as then the Reaſon was erroneous, ſo likewiſe the permiſſion. Baptizing by women may ſeem to have had a double cauſe; the former in reſpect of Infants in a ſuppoſed danger; and ſo with more miſtake than charity; whiles not with a right charity: the other in reſpect of women of riper age that were converted; and this was in a modeſtie; a part of the celebration being ordered by thoſe that in the firſt times were called *Diaconiſſæ*; a principall part of whoſe office was, to prepare the women that were to be baptized: partly by annointing their bodies, if we admit the teſtimonie of the *Conſtitutions* attributed to *Clemens*; and partly by dreſſing them with that civilitie, that only the *Brow* of the Female was permitted to the eie of the Prieſt: who was indeed the uſuall baptizer. Beſides, women were ſeparated, and ſo baptized, a part from the men; as S. *Ciril* of *Ieruſalem* teaches us in his Preface to his *Catechiſmes*. But ſince that truth muſt be the Judge of all Cuſtome, we may remember that it was the judgement of a moſt learned and Royall judge, that *though the Miniſter be not of the Eſſence of the Sacrament, yet he is of the Eſſence of the right and lawfull Miniſtry of the Sacrament*, taking for his *Ground*, the *Commiſſion* of *Chriſt* to his *Diſciples*, *Mat.* 28. 20. *Goe Preach and Baptize*. It was only their office to whom it was Committed: and ſurely the Office was not ordinary, when as the memoriall of the performance of it was Extraordinary; the Day of every one's baptizing being anciently his *Feſtivall*. So *Nazianzan* tells us: and therefore devout are the Exhor-

tations both of S. *Chryſoſtome*, and S. *Ambroſe*, to move every Chriſtian to an annuall celebration of that day by Holy meditations of this promiſe of God; by fervent prayers to God, and Charity *towards men*: which moved the late great Cardinall *Borromæus*, a man eminent in his way of Devotion, (in the laſt *Council* at *Millane*) to injoyn all his Clergie in that province, of which he was Arch-Biſhop, to move the people under their charge to the holy celebration of the day of their Baptizing. But if a love of God will not move us; let the feare of God move us; the Originall of this Inſtitution preſenting unto us our own unworthineſſe, baptiſme being not a new thing before the time of our Saviour, though by him amplifyed and advanced by a new Inſtitution. It was a cuſtome before his comming, among the *Jews*, when any of the Gentiles were converted to the *Jewiſh* worſhip, to baptize them, ſo to expreſſe a purifying of them from Idolatry; as their great Maſter *Ben-Maimon* teaches. But when the holy Baptiſt came, he called to the like purifying the *Iews* themſelves; implying them to be as foule in God's ſight, as the very Gentiles; and therefore to have need of a like, yet a better purifying. Such is the happy receivers baptiſme into Chriſt; whereby though he finds not Miracle, he ſhall find Wounder: it being to ſuch, an Illumination, φωτισμὸς, as the *Greek* Fathers call it. And ſpeakes not the Apoſtle ſo; *Heb.* 10. 32. remember the former days in which after you were Illuminated, ye indured a great fight of Afflictions! whence S. *Cyrill* of *Jeruſalem*

ſalem calls his Inſtructions of Baptiſme, Catechiſmes of Illumination. And as it is to ſuch a purifying of the underſtanding; ſo is it alſo a purifying of the Affections, it is a cleanſing, without the mockery of a *Pilate*, or the Hypocriſie of a Phariſie. To ſuch it is a Grace, that beſtows upon the ſoule a ſupernaturall being, which is the beginning of ſpiritual operations: and in its time truely powerfull. To ſuch it is Seale, which he that ſets upon the ſoule will own: it is a Myſtery which the ſoule more injoys, than underſtands. To ſuch the calling unto Baptiſme is a high calling; a Spirituall Glory; it is like the face of *Moſes*, when God had ſhined on him; a brightneſſe from a brightneſſe. To ſuch it is alſo ſpirituall fruitfullneſſe, figur'd out at the Creation, when the Spirit of God *ſate* upon the waters, to make them fruitfull. מרחפת is the word; he ſate as the Henne upon the egge, which ſhe does warme with a lively heate. This was the type of baptiſme; God's Spirit beſtowing a warmth of Grace; a regeneration of water and the Spirit. And ſince that ſuch doe put on Chriſt, grant O Lord, that bleſſing to thine own Ordinance, that we may never defile our Chriſtian Roabe; but at laſt through thy Mercy, through thy bounty we may be cloath'd with thoſe white robes of Glory and Immortality, which thou haſt prepared in Heaven, for ſuch as ſhall keep their covenant with Thee here on Earth. To which our God that has beſtowed Baptiſme upon us, the Father, the Son, and the Holy Ghoſt in whoſe name it was beſtow'd, be aſcribed all Holineſſe, & Thanks, for evermore.

FINIS.

OF

The Bread of Life.

A SERMON

BY

BARTEN HOLYDAY,

Doctor of Divinity.

OXFORD,

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Iohn 6. 34.

Lord, evermore give us this Bread.

THE Lord, as he is al-ſufficient; ſo is it He only, that is al-ſufficient; yet has he made each creature, and conſequently man with a ſufficiency, but joyn'd with want: the one being an act of his Bounty in the nature of the creature; the other an act of his wiſedome in the preſervation of that nature. For ſuch want in man declares his perpetuall dependance upon God: and ſuch dependance makes him have perpetuall recourſe to God. For man then to aſke of God is Naturall: as it is moſt naturall to aſke thoſe things, which

which moſt preſerve nature. Since then, that God has given man Life, Yet not without a conditionall neceſſity of Food; it is as naturall to deſire Food; as to deſire Life. And ſince the deſire of life is naturally perpetuall, Man naturally would have both perpetuall life and perpetuall food. Which food though it be always in the deſire of Nature, is never in the power of it: all food of the Body, which Nature knowes, being as mortall as the Body. Philoſophy therefore never diſtinguiſhed Men from Beaſts by the appetite and nature of Food; it being to the Philoſopher beyond all Paradox, to hold, that a man may become immortall by Eating; nay that he ſhould be made more immortall by Food, than by Fame. No marvaile then is it here, if the People, as naturall men, marvaile at our Saviour. They could have ſaid that *Adam* by Eating dyed: but he only could ſay that man by Eating might Live for ever. Yet this is the wonder which he tells them; whiles he tells them of a Bread more wonderfull than the *Manna*, which their fathers did eate. That bread was the worke of God; This bread was God: This bread made that bread: He that eate that bread Dyed: he that eates This, is made as immortall as the Author & the Wonder! At which news they call him *Lord*; nor are aſham'd to become beggars. They ſaw it impoſſible that this bread ſhould be ſold: ſince none that could provide it, could have need to ſell it: nor, if it could be bought, could any be Equall to the price. In this Marvaile; we may ſee there marveiles; the Giver, the Lord: the Guift,

in

in the Substance and the Excellency, This Bread: the Desire and the extent of the Desire, Give us evermore: of which the patron si the preface; *Lord.* A strange request it may seem, to beg a man of himselfe; to make a patrone his own guift. This implies, that since our nature has been corrupted, our naturall love of our selves is an unreasonable love of our selves; when as for our own benefit we can be content, that another, we may say, should be lost for us! Our Saviour had said he was the bread of Life; and yet of him they beg this bread, that is, Himselfe. It was a bold request and yet a wise one. They perceiv'd a wounder in it: and they venter therefore to beg of Him that was able, as they believe, to performe a wonder. He had indeed a little before performed a wonder; a wonder in bread, feeding five thousand with five loaves. *Manna* was a wonderfull bread: but every person had an Omer full: when as here was but a loafe unto a thousand. Then the miracle was prepared to their hands; but now the miracle was performed in their hands; nay in their mouthes: then they were fed after the performance of a miracle; but now they were fed with it. They had before seen Corne grow; but not till now beheld Bread grow; This imbolden'd them to aske This bread of the Lord. And well might they crie, *Lord, give us this bread*; for whom might they aske, whatsoever was possible to be given; but of Him, that was able to give whatsoever was possible. He had by his power the dominion of his Creatures; and by his will, the dominion of Himselfe. And well

might they call him Lord; Dominion implying as well Goodneſſe, as Power. So among the *Hebrwes*, אדון and אדן are as neere in ſenſe as in Derivation; the firſt ſignifying a *Lord*; the Laſt the *Baſe*, that *ſuſtaines* any thing: which is agreeable to the wiſedome of our Anceſtours, the *Saxons*, with whom the name *Lord* ſignifyed a *Suſtainer*, as by Noble hoſpitality, but ſtrictly a *Loafe-giver*, anciently *Hlaford*; or founder of bread. And does not the Lord ſuſtaine us with the ſtaffe of bread? as the Prophet calls it, *Pſalme* 105. 16. making bread our principall ſuſtenance! So did the old *Latines* proverbially call the choiſe food wherwith old Age ſhould be ſvſtained, *Maxillæ baculus*, the ſtaffe of the Jaw. Wiſely then might the people here aſcribe Dominion to our Saviour; for, thus acknowledging his power, they might hope to enjoy it, and yeilding themſelves ſervants to ſuch a Lord, might invite if not ingage him, to provide for them; nay, to make ſuch proviſion, as would argue the power and Love of ſuch a Lord. And ſince his Dominion muſt indure for ever; ſo likewiſe muſt his ſervice, and therefore his ſervants; which ſervice if happily they could attaine, attaine they ſhould alſo immortallity. Since likewiſe this Love exceeded all other love, poſſibly it may ſeem to beg Him of himſelfe. By Naturall Love indeed, Every man is his own Favorite: but our Saviours love being above nature, they hope he will give them even Himſelfe: which was the bread, that he had told them off, and the End or *ſubſtance* of their Deſire, *Bread*; *This bread*.

Which

Which by way of excellency ſignifies all food; being the chiefe of all, as that which ſtrengthens the Heart of Man. What therefore by one Evangeliſt is called Bread (*Mark.* 6. 36.) is by another called victualls (*Mat.* 14. 15.) More particularly ſometimes Bread ſignifies Fleſh: ſo the fleſh that was burnt on the Alar to the Lord, is (*Levit.* 3. 11.) called לחם which though our laſt Tranſlators render thereby the *food* of the Offering made by fire; yet *Levit.* 21. 22. they interpret the ſame word by *bread*. We might almoſt ſay that bread not only ſignifies Fleſh, but alſo *Bones*; the Iſraelites bread in the Wilderneſſe, their *Manna* being though not ſo hard as bone, yet harder than Fleſh: and though it melted with the heate of the Sun; yet was ſo hard that they ground it in mills, or pounded it, before they could make it into cakes. And ſurely the bleſſed bread which our Saviour here ſpeakes of, which is himſelfe apprehended by *Faith*, eſpecially in his bleſſed Sacrament, is ſo like their *Manna*, and is ſuch myſticall fleſh and bone; that we may ſay of it with admiration, as the *Iſraelites* of their bread מן הוא What is this? The apprehenſion of which excellency has ſo tranſported ſome, that they have changed their Reverence into Errour; miſtaking and inverting our Saviour's words. He ſaid indeed, He was the bread of life: They ſay, This bread of life in the Sacrament is ſo verily Chriſt, that it is not bread: thus whiles they feare that they be not Devout, they doe not feare to be Idolatrous. Which ſeems not to agree with the old preface to this Sacrament; *Surſum*

Corda; Lift up your hearts; which rather excites to a Spirituall food, by Faith; than to a corporall food by ſenſe. *Bellarmine* indeed would hence conclude a corporall feeding in this Sacrament; when as he might rather have concluded the Contrary; it being done in Remembrance of our Saviour, and ſo of our Saviour corporally abſent. And though ſome reformed Divines fearing diſadvantage, have thought this paſſage not meant of the *Euchariſt*, yet partly *Calvin* (in reſpect of Spirituall feeding) and more clearely the judicious *Peter Martyr*, think it conveniently underſtod in this place: indeed to eate Sacramentally, Myſtically, and Spiritually, are termes not oppoſite, but moſt conſiſtent and congruous. And though our Saviour ſays here, he he is the bread of Life, and ſpeakes this along time before he inſtituted his bleſſed Supper, yet is it apparently but a prediction of that ſpirituall bleſſing, which before his paſſion he beſtowed upon his Church. Notwithſtanding even in ancient time ſome curious Ceremonies crept-in; the Receivers in a Reverence of the bread, being firſt to waſh their hand; as *Maximus* tells us; S. *Cyrill* (of *Jeruſalem*) bids them come not with open palmes but with their fingers cloſed together, their left hand being placed upon the right; ſo in the hollow of their hand, as in a throne, to intertaine ſo glorious a King: which cuſtome continued in the Eaſt a long time. *Damaſcen* more wiſely bids them lay their hands in forme of a Croſſe, to remember the manner of our Saviours death. Yet, were only the Men permitted

permitted to receive it in their bare hand; the women receiving it on a clean hand-karcher, which they call'd *Dominicale*, as receiving the bread myſtically Chriſt's body. And for the Laytie in generall, they were not permitted to drink the wine out of the Chalice; but to ſucke it up through a reed, or cane; which forme of Inſtruments they afterwards made of ſilver; as in latter times, as ſome tell us, when the Ador'd Biſhop himſelfe (the *Roman*) has celebrated this Sacrament, he has receiv'd the wine through ſuch an inſtrument of Gold. But ſuch niceneſſe, as it was at firſt corruption; ſo from ſuperſtition it grew into Sacriledge; not only the bread being taken from the hand of the Layty, and by the prieſts hand, as ſome deſcribe it, put into their mouths; but the wine is quite taken from their mouths. Nay, in ancient times corruption ſo grew in the Church, that they uſed to conſecrate their bread, and not receive it; but kept it upon the Altar incloſed in a ſilver Dove; a boxe made of that matter and figure. Sometimes alſo the receivers carryed it home, as S. *Cyprian* mentions, there vainely and vilely keeping it and worſhipping it, as *Nazianzene* relates: and ſome of them every morning eat a part of it next their hearts. Sometimes they were permitted to travell with it, as S. *Ambroſe* ſhewes: nay, with prophane vanitie, they put it into the mouths of the dead; as appeares by prohibition of that Cuſtome, in the third Council of *Carthage*, *Can.* 6. But we may better ſee the excellency of this bread, in the Sacred figures, which foreſhew'd it.

It was prefigur'd in the Bread and Wine, which *Melchiſedec* brought to *Abraham*. *Melchiſedec* was king of *Salem*, which ſignifies peace; and he was alſo the Prieſt of God. *Chriſt* is the Prince of peace, and our high Prieſt to God. *Melchiſedec* brought it to *Abraham*; and ſo in him typically to all the ſeed of *Abraham* by faith: and he brought it to refreſh him: ſo does Chriſt by this bread much more refreſh us. It was prefigured in the Moſaicall Law, in the Offering which they called מנחה *Levit.* 2. 1. an Offring of fine flower, on which they pour'd Oile and Frankincenſe: and is not in this Offring Chriſt myſtically the bread, his Grace the Oile, and the Thanſgiving the Incenſe? It was prefigur'd in *Eliah's* miraculous food, in the ſtrength whereof he travailed fortie daies (1 *Kings* 19.8.) untill he came to *Horeb* the the Mount of God. It was prefigured more famouſly in the Paſcall Lambe, with the blood whereof the Iſraelites doores were ſpinkled and protected. It was prefigured in the blood of the Covenant, which *Moſes* ſprinkled upon the people (*Exod.* 24. 8.) The *Chaldie* Paraphraſt ſaies, it was ſprinkled upon the Altar, but for the people: ſo was Chriſt's blood upon the Croſſe, but for us. Laſtly it was prefigur'd in *Manna*; which falling upon the ground, was cover'd with a Dew: this dew is God's Grace; the *Manna* this bread; which is as it were wonderfully covered with grace & myſtery: whence among other reaſons, ſome have thought it to be called *hidden Manna* (*Rev.* 2.17.) And as they were to gather the *Manna* in the morning, before it melted by

by the heate of the Sun: ſo muſt we be carefull to provide this ſpirituall food, whiles we have time and meanes. For as there is no *Manna* to be found on the Sabboth day; ſo can we have none of this Bread and Grace after this Life. *Manna* is by *David* (*Palm.* 78. 25.) called Angell's food, not properly but figuratively by way of excellency; as if we ſhould ſay, if the Angels could eate, ſuch food would they eate; as likewiſe it is ſaid the tongue of Angells for the moſt excellent tongue. But the tongue of Angells, the moſt excellent tongue, is not able to expreſſe the excellency of this bread: which we may truely call, though not the bread of Angells, yet the bread of Saints; the food of the Righteous in this Life; who are the Saints of the Church Militant. This is a liberall feeding, yet without hurt; we being fed here as *Tertullian* expreſſes it, in a barbarous and excellent word, *Opinitate Domini Corporis*; with the plentifullneſſe, with the wealthineſſe of the Lord's Body, which here in a myſticall and admirable manner is preſented. And may we not take up the words of the *Iſraelites*, not like Them in Diſtruſt, but in Admiration; Can God furniſh a table in the Wilderneſſe? Can he give Bread alſo? Can he provide fleſh for his people? (*Pſ.* 76. 19, 20.) Loe here he has done it, with more Myſtery and Wonder! In this our food, if we eate it by Faith, in this Wilderneſſe of the world, and this Pilgrimage of our Life! Yet though this bread be myſtically Chriſt, it is Naturally Bread: and there is as truely the ſubſtance

of

of bread, as there are truely the qualities of bread; the couler and taſt of bread; and as there are the dimenſions of bread. The leſſe hardie *Romaniſts*, though they believe a change of the ſubſtance, yet they defended their opinion with Devotion and pretence of miracle: but a finer race of newer Artiſts project a poſſible defence, as well by nature, as by Miracle; whiles they maintain, that an Accident may be ſuſtained without a ſubject; making an aptitude to inhere, a ſufficient foundation; by a deviſe as new, and cunning as the deviſers. Were not this to make miracle to confound nature, rather then exceed it? to make an Accident a Subſtance! ſo violating in their beliefe, the diſtinctions of the Creatures, which the God of Nature has made Inviolable? This bread then as it is naturally bread, ſo it is not Chriſts naturall body. When our Saviour drank this fruite of the Vine, and ſo eate this bread, with his diſciples, ſhall we ſay, he eate his own body, and dranke his own blood? and ſhall we ſay he delivered twelve Chriſt's to his Apoſtles? And that they eate a Mortall body; but others, ſince his Reſurrection, a body Glorifyed? And ſhall we ſay they eat him alive, and dank his blood before it was ſhed on the Croſſe? Beſides, was not he like to us in all things ſinne only excepted? and could then his humane nature, as our nature, be in more than one place at one time? Our Saviour ſaid, when he was to depart, that he would ſend a Comforter to us: ſo that now inſteed of Chriſt's preſence, we have the preſence of the Holy Ghoſt by Grace. Chriſt's preſence *after* he

was

was *glorified*, was to be tryed by the *eie*, and by the *touch*; in our Saviour's Owne Judgement. *Luk.* 24. 29. But from such tryall of his presence in the Sacrament, though since his glorification, the new Artists will be as farre, as they are from the Truth. But we should remember, that when S. *Paul*, 1 *Cor.* 11. had plainly expressed the *Consecration* of the bread and wine, *v.*24. and 25. he does notwithstanding in the next words (*v.*26.) *after the Consecration*, as verily call them, the *bread* and the *cup*. Thus is this blessed bread true bread, and mystically the wine is his blood, : he is indeed the true Vine; mystically then also the wine is his blood, and a part of this great Sacrament. Our Saviour did Institute it in Bread and Wine; and of the Wine particularly said, *Drink ye all of this*: which if it be restrained only to his Disciples, and so only to the Clergie, then may the bread also by the like reason be restrained only to Them; and so the Layty shall be deprived of all the Sacrament. Or if it be said, that the Layty have also the wine vertually in the bread, then should the priest have it only in the bread. What is then the practice of the *Roman* partie, but with an audacious Sacriledge to alter the Institution of the Sonne of God, the wisedome of the Father? as if he had not foreseen, or had not prevented all inconveniences, in the celebration of this Sacrament. Let no man then leave out a part, least he loose the benefit of all: and let that precept be here also remembred, since here also it is of use; whom God has joyn'd, let no man put a sunder: nor by a

jugle call coufuſion a Union, The Bread and Wine were conſecrated ſucceſſively; not Wine In Bread, this is mixture, rather than union. The Sacrament was a memoriall and Repreſentation of our Saviours death: in which his blood was ſeparated from his body: not then the Wine in the Bread repreſents it; but the Bread, and then the Wine in reſpect of the order, and Conſecration: this is the Union which our Saviour appointed. But if you would more comfortably ſee this Bread, this excellent bread, behold inſteed of the Myſtery of it, which you cannot well behold, the ample benefit of it, which you may more eaſily behold. And you may ſee the benefit even in the name of the Paſchal Lambe: which was not call'd ſo from the *Greek* πάσχω, though the Lambe *ſufferd* death: but from the *Hebrew*, פסח a paſſing over; or, to expreſſe the ſwiftnes, a Leaping over; yet *not* from the *Iſraelites* paſſing through the *Wildernes* to the Land of promiſe: *nor* from their paſſing through the *Red Sea*: *but* from the *Angells* paſſing over their *Dores* in Mercy, their dores ſprinkled with blood; when he deſtroyed the *Ægyptians*. And ſo will God's vengeance paſſe over thoſe, whom he ſhall find ſprinkled with the myſticall blood of our Saviour, imparted to us in this mercifull Sacrament. Unto which come all you, that would be delivered from all your ſinnes paſt; you that are at the Gates of Death, and this bread of Life ſhall give you Life everlaſting; and this Wine of life ſhall make your hearts cheerfull with an eternall joy.

Come

Come all you, that would be delivered from ſins to come: this ſhall not only take away the delight in ſmaler ſinnes; but alſo a conſent to greater. Not to come at all to this heavenly food, is certaine death: to come but ſeldome, or with a ſmall appetite, is a manifeſt ſickneſſe in the ſoule. O then come frequently to this Sacrament and in time you ſhall ſay, He hath fill'd the hungry with good things! But come with hunger; and then you may truely ſay, you keep a good dyet; and as truly ſay, you have got that by Grace, which the Phyſitian denyes in nature, a perfect Health. Come all you that would conquer all Affections, and all Temptations, that would lead you to ſuch affections. Come hither, and you ſhall have peace in all your affections; you ſhall have peace in all your Temptations. You ſhall have that peace which the world cannot give; that peace which the world cannot underſtand! Come all you that would be one body with Chriſt; a poſſibility, but a miracle: Chriſt ſhall not be corrupted into you; that indeed is an Impoſſibility: but you by grace ſhall be perfected into Chriſt; and that is, though not properly a miracle, which is an outward act of power; yet the happieſt miracle, which is an Act of Spirituall power. Come all you that would by Grace be one ſpirit with Chriſt: come, and you ſhall dwell with him, and he in you; his Grace in you! Eate Chriſt, and thus become Chriſts; ye ſhall be the Adopted Sonnes of God, & Heires of Eternity. And that you may the rather

come and raiſe a deſire in your ſelves unto this bread; obſerve the deſire which was in the people, their *Deſire* of this bread, *Give us*. Indeed now you have ſeen the benefit, you may eaſily think, the people might well crie out unto our Saviour, Give us this bread; you will acknowledge their deſire and excuſe it; nay, rather commend it by imitation. Yet when againe you think upon the wounder of it, may you not think that our Saviour might have juſtly anſwered them, as he did the mother of *Zebedeus* children, *ye know not what you ask?* Surely, they had but a little knowledge of it. Yet the wounder of the benefit may warrant their deſire; and condemne us, if we have not the like; yea, a greater Deſire of this heavenly food, ſince a greater knowledge we have of this Heavenly food; which we ſhould indeed hunt after. When the Prophet *David* ſays *Pſ.*78. 25. *Man did eate Angels food; he ſent them meat to the full*; the word for *meate* is there צדה properly *venſon*; and ſo a meate caught with hunting: and ſurely with more earneſtneſſe ſhould we purſue after this food, with a holy appetite. No marvaile then, we may ſay, if they crie out, as if already they had learned the ſubſtance of prayer, *Evermore give us of this Bread*; which muſt be broken before it be given; and therefore the diſtribution of the bread in the Sacrament, is called the breaking of bread. *Act.*2. 42. Yet it was the cuſtome of the *Hebrews* to ſay, they brake bread not only when they brake it with the hand, but alſo when they cut it, & ſõetimes when they did neither, but only gave it. Yet ſome think this phraſe aroſe

from

from the fashion of the *Jewish* Loaves, which they say, were usually made in the forme of *Cakes*, broad and thinne, and that so it was their custome to *breake* their bread. Which though it might be true, is yet uncertaine: for some of their loaves, as the *Shew-bread*, which was set upon the table of the Lord, were *seaven fingers* thick; as the *Hebrew* writers teach us. But in what manner soever the *Jewes* brake bread, or in what manner soever they gave bread, we know how they used the bread of life, our Saviour. Indeed they could not breake a bone of him: and as they did not breake him, so neither did they give him: but we may say with the Prophet *Isaiah* (c. 53. 5.) they *bruised* him; but he gave himselfe, he gave himself to be bread of life for us. And thus you see this bread is a guift, & therefore justly requires Thanks. For which cause it is call'd the *Eucharist*, or the Thanks-giving; not only to expresse, our Saviour administred it with giving of thanks, but also to expresse our duty of thanks, which ought most justly to waite upon this Sacrament. The bread, saies *Origen*, is call'd Thansgiving. S. *Paul* calls the cup τὸ ποτήριον τῆς εὐλογίας, the cup of blessing (1 *Cor.* 10. 16.) he addes, ὁ εὐλογοῦμεν, which we blesse, or which with blessing we consecrate; בֵּרַךְ with with the *Jews*, is both to Blesse and to be Thankfull; they being commonly performed together. And so *Justin* the Martyr, calls the *Eucharist*, εὐχαριστηθεῖσαν τροφήν, the food consecrated, or bless'd with thanksgiving. And well may they be thankfull, that are the

receivers of it, if they but consider themselves, They that would here have been receivers, were *Jews*; and may we not say, that to have given this bread to Them, had been to cast the Childrens bread unto dogges? yet though they were bad, they seem to have some desire to be good; & may seem somewhat good already, whiles they wish'd good to one another; every one wishing this bread not only for himselfe; but all of them ask'd it for all collectively; Give us this bread; A desire that might have beseem'd them, though they had understood the nature of a Communion. This is indeed a Communion not only by our Union with Christ, but also with one another. We are all members of the same body; as was aptly prefigur'd in *Manna*, which is said to have been like *Coriander*; which the *Hebrews* call גד as some think, from גדד to gather & order an armie; the seeds growing in great number, and order'd as aptly as an armie of men. And is not this our Christian *Manna*, or *Coriander*, this wonderfull seed collected and ordered alwayes in a Christian armie of Communicants in the Church Militant? It is a Communion also of the rich and poore; and therefore in some places is usually celebrated with almes; in a good Imitation of the Primitive Christians, who had their ἀγάπαι, their feast of Love, at which they did use to feed the poore; and had a table in the Church to that purpose; which also for the Charity at it, as *Pontius Pautinus* says, was call'd the Lords Table. And in the time of *Monica* S. *Austin's* mother, there was a custome upon festivall days, to stay in the Church

Church four and twenty houres together; and every man having brought thither his meat, they gave after the feaſt, what remain'd, unto the poore. Which cuſtome, when *Monica* would have uſed in the Dioceſſe of *Milan*, S. *Ambroſe* would not permit it, it being not with them the cuſtome to doe ſo. Nor doth this Communion make us love only the poore, but alſo our enemies; the Paſcall Lambe was to be eaten with unleaven'd bread; & this bread muſt not be eaten with the leaven of malice, as the Apoſtle ſhews 1 *Cor.* 5. 8. The Heathen, though they reached not to the high precept of the Goſpell, to love their enemies, (charity being a thing unknown unto thē) yet underſtood and practiſed a morall reconciliation of enemies. For which purpoſe they had their feaſt *Chariſtia*, as *Valerius Max.* tels us: which principally was for the reconciling of Kinsfolk fallen out. Theirs was *Chariſtia*; but ours an *Euchariſtia* a happy love, or acknowledgement of Love. Beſides, it is a Communion for the great and Myſticall Union, or collection of ſo many unexpreſſible graces as are united in it, & imparted by it. If therefore it were but for our own ſakes, we ſhould be perſwaded eaſily, to frequent it; and well might they here then extend their crie and their deſire, Give us this bread evermore. S. *Luke* relates *Act.* 2. 42. That in the Apoſtles time they did continue ſtedfaſt in prayer and Breaking bread, that is, in receiving the Sacrament. For by this, as *Ignatius* tells the *Epheſians*, the power of Satan grows leſſe, and retires back, being more powerfully reſiſted by the united devotion of ſo many

many Communicants. And as S. *Luke* expreſſes the conſtancy of the Church in receiving the Sacrament; ſo *Iuſtin* the Martyr (2. *Apol.*) expreſſes the frequency, ſaying, that all in *Townes* and *Villages* met and received it *every Sabbath*. S. *Baſil* (*ad Cæſariam*) ſays, it was the cuſtome to receive it *four times* in a *Weeke*. S. *Jerom* (*epiſt.* 28.) teſtifies of the *Roman* and *Spaniſh* Churches, that they receiv'd it *every day*: and S. *Cyprian* (*de Orat. Dom. Serm.* 6.) witneſſes as much for the *African* Church. And *Tertullian* (*de Oratione*) underſtands this Sacramentall bread, by our *Daily* bread in the Lords prayer: ſo likewiſe does S. *Ambroſe* (*lib.* 5. *de Sacram. cap.*4.) And if this, ſays he, be *Daily* bread, why doeſt thou take it but once a yeare? as ſome in the *Eaſt* (or *Greek* Church) did uſe to doe. Receive that daily, ſays he, which may daily profit thee: and ſo live every day, that every day thou mayſt be fit to receive it. He that is not fit to receive it every day, will be leſſe fit to receive it once in a yeare. He will be moſt fit for the Sacrament, who will moſt frequent it; the Sacrament being alſo a Preparative to it ſelf. He that has not a clean conſcience, is not fit to receive it once a yeare ſays S. *Chryſ.* (*in Ep. ad Hebr. hom.*27.) & he that receives it but once a yeare, ſhall never likely have a clean Conſcience, & ſo ſhall never likely receive it once a yeare. Some think a man may ſometimes abſtain in reverence: yet ſuch may know, a man may frequent it with reverence. True it is that the *Centurion* cried out unto our Saviour, Lord I am not worthy, that thou ſhouldeſt come under

my roofe. (*Mat.* 8. 8.) And yet againe we know, that *Zachæus* receiv'd him joyfully. (*Luk.* 19.6.) He that would abſtaine from the Sacrament, for Reverence ; is, by his reverence fit to receive it. He that ceaſes to ſinne, ſays S. *Hilary*, muſt not ceaſe to Communicate : nay, therefore he muſt not ceaſe to Communicate, becauſe he ceaſes from ſinne. But he that finds himſelfe not diſpoſed to receive, muſt know that he is ſpiritually ſicke: and therefore he muſt ſtrive to diſpoſe himſelfe by repentance, that he may eate of this food, and recover his health. He muſt remember, that to frequent the Sacrament, is frequently to remember the death of Chriſt ; and ſuch remembrance ought to be as perpetuall, as it is gratefull. The Godly man muſt be like God, as he is deſcribed. *Revel.* 4. 3. where he is ſaid to be like a *Iaſpar* and a *Sardine* ſtone, and to be incompaſſed with a Raine-bow like an *Emerald*. This myſtically implys the nature of God, the nature particularly of Chriſt, and the nature of a Chriſtian. The *Iaſpar* is a green ſtone, and ſignifies flouriſhing perpetuity. The *Sardine* is a ſtone like to blood and fleſh ; and aptly ſignifies the precious wounds in our Saviour's body. And the union of theſe two, ſhews, that thoſe wounds muſt be ſtill freſh in our memory : they muſt be as perpetually remembred, as they are perpetually beneficiall. The Raine-bow is a ſigne of God's covenant of Protection : and the *Emerald* a glorious and green ſtone much of the nature of *Iaſpar*, ſignifies likewiſe the perpetuity and Glory of that protection. So that he

who pepetually remembers in this Sacrament the bloody Paſſion of our Saviour, ſhall be both glorioufly and perpetually incompaſſed with divine protection. Yet for the frequency of receiving, we need not deſcend to private preſcriptions, but uſe that moderate devotion of religious Congregations, which conſtantly communicate once a month; which practice, where it may be, may be the hope and endeavour of every good Chriſtian: a practiſe, that may with a holy diſcretion, preſerve both a Frequency and a Reverence of this great Myſtery; which to receive is not left to our careleſſe libertie, but is the Commandement of our bleſſed Saviour, *Doe this in remembrance of me.* And as the Commandement is to all, ſo alſo the Duty; and therefore none to be excluded, but notorious ſinners; they muſt be great ſinners, and known to be great ſinners. *Iudas* was admitted to it by our Saviour, as the Chriſtian Fathers generally believ'd (though S. *Hilary* indeed differed from that perſwaſion:) and their collection from thence is very charitable; they conceiving it to ſhew unto us, that whiles a ſinner is *conceal'd*, (as it was in *Iudas* his caſe) ſo long the Church muſt be ſo charitable, as to admit him; a judgement that deteſts the rigour of private ſuſpicion. Let us not then whiles we would be over righteous, be unrighteous; and by thinking to exclude ſinners, increaſe their number & their Guilt. In what age, in ſome unhappy places, was there ever, as of late years, ſuch ſad neglect of this bleſſed Sacrament, this

this Remedie againſt ſinne? And in what age, in the mid'ſt of Zeale, was there ever ſuch various corruptions in religion? Is not the Cauſe, as well as well as the Effect, Evident? Let not ſuch, as, in charity I hope deteſt the *Socinian*, become by a miſtaking zeale partakers with him, in a contempt of the Sacrament. To which, that we may come with Reverence, we muſt come with Faith; whereby we ſhall diſcerne the Lord's body; and worke the true, the myſticall tranſubſtantiation of ourſelves by Grace, into Chriſt: ſo ſhall we be one with him, and he with us. We muſt come with an Examined Conſcience; ſometimes, that is occaſionally, examined by the Miniſter, as in a Conſcience very Ignorant; and uſually rather for Inſtruction, than Cenſure; but alwaies examined by it ſelfe. Let every man examine *Himſelfe*, ſays the *Apoſtle*. The examination by the Miniſter is more Charity, than command: and therefore we muſt beware, that we Lord it not over the Lord's people. They are his people more than Ours: nor at all Ours, but becauſe His. Let us then chiefely examine *Ourſelves*; and come with a Conſceince, as reſolute to Leave ſinne, as to acknowledge it. Let us come with ſorrow, anſwerable to that Joy, which we tooke formerly in ſinne; The Paſchall Lambe was to be eaten with *bitter* herbes, עַל מְרֹרִים the *Septuagint* render it, ἐπὶ πικριδῶν now πικρὶς; as *Theodorus Gaza*, expounds it, interpreting the ninth book of *Ariſtotle*, *De natura Animalium*, ſignifies *Wild Lettice*, (*lactuca agreſtis:*) which as *Dioſcorides* tells us (lib. 2.

cap. 130.) was a very bitter herbe. And likely it is, God did not leave the choise of the herbe to the libertie of the *Iewes*; to whom in all other things he had so particularly prescribed; and so S. *Jerome* every where renders it, *lactuca egrestis*. And since this was a figure of the bitternesse, or sorrow of the soule for sinne, which every one ought to bring unto the Secrament: it will be necessary to know, what sort of the wild-lettice they did use. That which is Old and Grown is not only bitter, but also full of prickles upon the back, or out side of the leafe; so that it cannot be eaten: but the more yong and tender sort was used in medicine; & though it was bitter, yet it had a milkie moisture in it (whence it is call'd *Lactuca*) & this being boild they eate with the *Paschal* Lambe. Thus is there an Old and Grown sorrow for sinne; a sorrow that goares the soule; a sorrow, which we rather call despaire: but this is not that, which comes to the Sacrament: but we must bring the more gentle and tender grief, which has the milkie moisture, a supple Comfort with the bitternesse. We must have sorrow, but we must have Hope: nay, we must have sorrow, and we must have Joy. Yet must we come with Feare; remembring, that the surfet of bread, is of all surfets held the most dangerous; especially then the surfet of this bread, which they shall take, that unworthily take this bread. He that receives unworthily, insteed of bread receives a stone, or a Scorpion: usually 'tis undigestable death. The Apostle indeed told the *Corinthians* (1 *Ep.* 11.30.) that for unworthy

recei-

receiving, many of them are weake and ſickly, and ſome ſlept; that is, God did ſtrike ſome of them with infirmities of body, ſome with grievous diſeaſes, and ſome of them with the laſt ſleep of nature, death it ſelfe. We muſt come likewiſe with Humilitie: and then by the Humility of our Saviour, we ſhall obtaine pardon for our pride. He waſh'd the feet of his Diſciples, nay, of *Iudas*, whom yet he pronounced to be a Devil. Can any man think, he has an enemy worſe than *Iudas*, can any man think he can be ſo injur'd, as our Saviour? O, what humility then ought we to ſhew towards the Lord of Glory, who ſhewed ſuch humility towards a ſervant, towards his own ſervant and a traitour? And that we may be ſure we come not unworthily, we muſt come with a Deſire, an earneſt deſire, the true ſigne of a true receiver: we muſt not like prophane Livers, be glad to ſcape a Communion; but we muſt long for it, we muſt ſeek for it. *David* profeſſes ſuch a ſearch, and ſuch a deſire, in a like kind; when he cries out (*Pſalm.* 132. 6.) *We heard of it in Ephratah: we found it in the fields of the Wood.* He ſpeaks (as it appeares *v.* 8, 10.) of the Arke of God; which was a viſible ſigne of God's gracious preſence; and in which, as the Apoſtle ſays (*Heb.* 9. 4.) was the golden pot of *Manna*. Now *David* had heard, he knew, that the Arke had at the firſt been placed by *Ioſhua* at *Shiloh*, a City in *Ephratah*, the Country of *Ephraim*, *Iud.* 18. 1. but he found it in the fields of the Wood, that is, at *Kireath-jearim*, or the *City of the Woods*, where it had continued for the ſpace of twenty

years after it had been brought home from the *Philistines* (1 *Sam.*7.2.)Now you know with what paines & joy he went to fetch it, & when he had it how he triumphed in the Musique and in the Dance. The like Desire and Labour and Joy we must come with, unto this admirable signe of God's presence, unto this more admirable *Manna.* The Infant, sayes S. *Chrysostome*, does with alacritie snatch the teat, fasten the lip upon it, and suck with a most fixt impression: so must we, saies he, like innocent babes, suck the grace of Christ, and like the babe, crie when we want this spirituall nourishment. The *Iewes* made great hast to be guilty of the blood of our Saviour: and shall not we make more hast, to purge our selves by his blood, from our Guilt? And if we truly purifie our selves with his blood, we shall be as carefull of our behaviour after our receiving, as we were before. Otherwise we shall be but like the *Iews*; who brought our Saviour into *Ierusalem* with shoutes of joy, crying *Hosanna*, and afterwards cryed as fast, *Crucifie him, Crucifie him.* We must not in the Morning drinke the Lord's wine, and continue at wine all the day after; nor must we expell the Joy of our soule, with the Mirth and Riot of our Body. But we shall be certainely carefull after the receiving of it, if we be truly carefull before. And if we be thus truely carefull to receive, we shall truly receive; we shall truely feast with Christ, both in this Kingdome of his Grace & in the Kingdome of his Glory; wherein this mstically feast shall be fullfilled, as it is said. *Luke*

22.

22. 16. by being changed into that heavenly and eternall feaſt; in which, as our Saviour ſpeakes *Luk.* 22. 30. we ſhall eate and drinke at his table in his Kingdome. Then ſhall we be like *Lazarus* in *Abraham's* boſome; not in a *Limbus Patrum*, or the Confines of a Purgatory; but without a miſtake of the ſpeech, in an honourable place, with a loving intertainment at a feaſt. The ſpeech is drawn from the cuſtome of the Ancients, to eate lying in Couches, inclining ſõewhat on the left ſide, & ſomewhat reſting on the left elbow, the head of the ſecond; lying in the boſõe of the firſt; as of the third in the boſome of the ſecond, the right hand being at liberty; & whiles they eate being ſomwhat more erect, the table being placed before the couch. Now for a *Lazarus*, a poore *Iew*, to ſit at the table, as we phraſe it ſtrictly to lye on the ſame Couch, and in the boſome even of *Abraham*, the famous patriarch of the *Iews*; or for an *Eleazar Abraham's* ſervant (in *Hebrew* the ſame with the *Greek* name *Lazarus*) to feaſt even in the boſome of his great Lord *Abraham*, were ſuch a union of the King and the Begger, or ſuch a union of the Lord and Servant, as were no leſſe a wonder than a Feaſt! yet ſuch ſhall be the entertainment of our Saviour's Ghueſts, as it is ſaid, *Mat.* 8. 11. Many ſhall come from the Eaſt and Weſt, and ſhall ſit down with *Abraham* and *Iſaac*, and *Jacob*, in the Kingdome of Heaven; the *Originall* is more exact, ἀνακλιθήσονται, *recumbent*, they ſhall *lie downe*, or feaſt on the ſame couch with *Abraham*. In like manner it is ſaid (*Ioh.* 13. 23. the Diſciple lean'd on *Ieſus* boſome: they were

were not then riſen from the table, as may be obſerved in the ſtory of that chapter; and v. 25. he is ſaid, to lie on *Ieſus* breaſt. And thus ſhall we be, not in the boſome of an *Abraham*, but indeed, of Chriſt himſefe: and he will prepare a table for us; and we ſhall be abundantly ſatisfyed with the fatneſſe of his houſe, and he ſhall make us drink of the Rivers of his pleaſures *Pſal.* 26. 8. He will feed us with the fat of wheat, as the Prophet *David* ſpeaks, *Pſal.*81.16. and 147. 14. according to the Originall. He will feed us with the fat of kidnies of wheat, as as *Moſes* ſpeakes, or rather ſings, *Deut.* 32. 14. in a phraſe almoſt as ſtrange as the bleſſing. All which bleſſings are Promiſed to us in this bread; all which are ſealed unto us in this bread; this being by faith the bread of Life: which evermore give unto us, O thou that art both the bread and the Lord; that we being fed with this bread, of Life in this life, may be ſtrengthned to eternall Life, and to eternall thanks; which, for thy bounty and thy Mercy in this bread, be render'd unto thee O Lord, with the Father and thy Bleſſed Spirit, for evermore.

FINIS.

OF

Anathema Maranatha.

A SERMON

BY

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OXFORD,

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1 Cor. 16. 22.

If any man Love not the Lord Jesus Christ, let him be Anathema Maranatha.

TO shew the beginning of Love, were to shew the beginning of God; the first Love that was, being God Himselfe: so that He, which first Loved, and he who was first Loved, was the same; the First love then consisted in Identitie. Thus whiles there was nothing but God, not only God was love, but all Love was God. But

when God made ſomething, and that there was an Intelligent Nature that was not God; then did there beginne a love which conſiſted in ſimilitude; and ſhews it ſelfe to be but a deriv'd Love. Which reſemblance of the Creator in the Creature, is in things meerely Naturall call'd ſimilitude; as in Creatures indued with a reaſonable Will, it is call'd Love; which we may terme a voluntary reflexion of Goodneſſe in the Reaſonable Creature towards the Creator. So that for the Creature to Love God is as truely naturall, as to be a Creature: and to fall from the Love of God, is to fall from the ſimilitude of God; and ſo to fall from the nature of a Creature. Yet man thus fell: when God to ſhew his love and his Nature to be the ſame, and to be as unchangeable as Infinite, renew'd man; not by a new making of man, but by a making of himſelfe man; by an unexpected wonder of Mercy, making Man in part become his own Saviour. There ought then to be in renewed Man a new Similitude, a new Love, the Love of *Jeſus*, of this Saviour. And ſince the Eſſence, the Nature of a Chriſtian, conſiſts in this Love, he that has not in him this Love, has not in him the nature of a Chriſtian. And having not the nature of a Chriſtian, he cannot have the bleſſing of a Chriſtian, and therefore he is as neceſſarily an *Anathema*, or Accurs'd, as he is voluntarily not a Chriſtian. So that a man is made an *Anathema* by his unbelief; as he is to be declared an Anathema for his unbelief. Which curſe our Apoſtle ſeeing to be due to ſome, and foreſeeing the danger, which might

might be easily due to many, he uses in this place Indignation and Mercy; making the same speech, which is a condemnation unto some, to be only a Threatning unto others. Those that were guilty might feele it, and those that were Innocent might Feare it, and by Fearing it not Feele it. That therefore we may learne this Feare, we must learne to know this Curse: and that we may know the justice of the punishment, we must know the justice of the Duty, for the breach whereof, the punishment is due; all which being expressed by the Apostle, we may see the *Cause* of the *Duty*; why we ought to love the *Lord Iesus Christ*: we may see the *Punishment* for the *Violation* of the Duty, expressed in the words, *Anathema Maranatha*: we may see also the *Nature* of the duty; wherein it consists: that so knowing what it is to Love the Lord *Iesus Christ*, we may understand our Innocency or Guilt. The *Cause* of the duty, the duty of Love to our blessed Saviour, is implyed in the names of our blessed Saviour; names alwaies used Devoutly by our Apostle; but here Eminently as including the principall Reasons of the Love; a love due to our Saviour for his Dominion over us, he is the *Lord*: a Love due to him for his *Love* towards *us*; he is *Iesus*, our Saviour: a love due to him for *God's Love* toward *Him*; Christ he is the Annointed of God. He is a Lord in the Highest sense, being the Ruler of his People; he is a Lord in the neerest sense, being the Husband of his Church. Indeed God says unto the People, *Hos.* 2.16. they shall call me *Ishi*, (my Husband) and no

more, *Baali* (my Lord:) not that he was not as well their Lord, as their Husband, but, as S. *Jerome* obserues, they should not call him their Lord, by the name *Baali*, it being the usuall name of their Idol-god. Being then the Lord and Husband of his Church; his Church must have *power* on her head (1 *Cor.* 11. 10.) ἐξουσία, dominion; indeed, in a figurative speech, a *veile*, the signe of his dominion. Which right was implyed by *Abimilech* rebukiug *Sara*; he is, saies he, of *Abraham*, a *Covering of the eies* unto thee, that is a *veile*, the signe of the Husband's power; and therefore by the *Hebrews* is the veile called רוד as some think, from רוד to have dominion; strictly to *spread*; רדה being to have dominion. Thus should the Gracious behaviour of every true Christian be as a testimonie of subjection to Christ our Lord; who extends to us his Love, his Providence, his Protection. And most eminently is the title due to our Saviour, since in accurate use of the word *Dominus*, it seem'd to implie a *divine* excellency; as is noted of the frantique ambition of *Domitian*, the *Roman* Emperour; who when he would be counted a God, caused himselfe to be call'd *Dominus* (Lord.) But as the Name is due to our Saviour; so much more the power; and as the power, so our acknowledgement of his power. And if *Sozomen's* Ecclesiasticall story be in no part *Legend*, we may heare him relate, that when *Ioseph* and the Blessed Virgin, who fled into *Ægypt* with our Infant Saviour, were ready to enter the gate of *Hermopolis* (or *Thebais*) a tree of singular size and beauty sudainly bended it

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ſelf to the ground, as in Adoration at the preſence of the true Lord. This tree was before worſhipped by the Heathen *Ægyptians*; the name of which kind of tree was *Perſis*, as the hiſtorian ſays; adding that this was the conſtant report of the Chriſtian Inhabitants in his time; as alſo, that the fruit, or Leaf or any part of the Bark of it heal'd the ſick. We may farther take notice, that *Plutarch* long before ſaid, that this kind of tree was conſecrated unto *Iſis*; that alſo the fruite of it was like a Heart, and the Leaf like a Tongue; which may to us Chriſtians by a devout Embleme Aptly, though not Articulately, expreſſe, that the Lord our Saviour ſhould be worſhipped and Acknowledged with heart and Tongue. But with a certainty of Truth and Wounder, declared he was to be the Lord, by miracle and prophecie; the prophet *Micha* ſaying (*ch.* 5.2.) that he was to be *Ruler* in Iſrael; the word is משל implying *Dominion* & a *Proverbe*; this having then Dominion in ſpeech. Sometimes alſo it ſignifies a By-word; as *Pſ.* 44.14. And thus alſo was our Bleſſed-Saviour a Lord and a Proverbe; yea he was for a ſigne, that ſhould be ſpoken againſt. *Luke* 2. 34. Yet ſtill he was the Lord. Our Saviour before his Incarnation was called God; ſays *Anaſtaſius* ſometimes Biſhop of *Antiochia*; but ſince his Incarnation he is call'd Lord: He is call'd Lord, ſays he, ſince he has come in the fleſh; wounded our enemies; overcome death by death; freed us from the power of the Devil; taught the ungodly to acknowledge God; receiv'd of his Father the Gentiles for an Inheritance; poſſeſſed the utmoſt ends of

of the earth, reigning from Sea to Sea, and from the rivers to the bounds of the earth! Since these victorys we may with truth and triumph call him the Lord, Indeed he prov'd himselfe the Lord by Power and Mercy; by destroying Sinne, Death and Hell, which were our enemies; and by saving us, who were his enemies! and therefore he is not only the Lord, but also *Iesus*: this is his new name. *Apoc.* 3. 12. as *Iehovah* was his old name; a name not known to *Abraham*, *Isaac*, and *Iacob*, as God tells *Moses*, *Exod.* 6. 3. though it was know unto them, as appeares, *Gen.* 15. 7. and in diverse other places (as *Gen.* 26. 24, 25. 28. 13.) the meaning therefore was not, that they knew it not at all, but that they knew it not in the same respect; that *Moses* knew it. *Iehovah* expresses God's essence, which is truth it selfe; and therefore his truth in the fulfilling of his promises: which were truth in Hope, to the Patriarchs, but truth in possession unto *Moses*. Thus may we say, that his new name *Iesus* was not known unto them of old; not that they were ignorant either of the Name or the Promise: but whereas They look'd Foreward to the Promise, we doe look Back to the Joy and wounder of the performance. That which was Faith in them, is succeeded by sense in us; and we may say in the words of *Simeon*, *Mine eys have seen thy Salvation*! *Luk.* 2. 30. the Salvation of our *Iesus*, the true *Joshua*. Yet the first *Ioshua* was a type of *Jesus* in Name and Actions, says S. *Jerome*. *Ioshua* succeeded *Moses*; our Saviour succeeded the Law:

Ioshua

Ioſhua defended the *Gibeonites*; our Saviour the weake in Temptations: *Ioſhua* brought the *Iſraelites* from the Wilderneſſe through *Iordan*, into the Land of Promiſe; our *Joſhua* the elect *Gentiles* from Ignorance and Idolatrie, through Baptiſme, into the Heavenly *Canaan*. Laſtly, their *Ioſhua* expell'd the *Canaanites* into the utmoſt parts of the *Weſt*, even to the Pillars of *Hercules*, as they are call'd: where they ſet up in their *Phœnitian* charracters an Inſcription expreſſing this ſenſe; we are they who fled before the Robber *Joſhua*, the ſonne of *Nun*; as *Procopius*, and before him *Epiphanius* relate. But our *Ioſhua* in victorious Mercy has not expelled the *Gentiles*, but Gentiliſme: and we are this day the Inſcription and Confeſſion of his bountifull Triumph; and to diſcover the Extent of his Mercy he has diſcovered a new *Weſt*; from whence, no doubt, many ſhall come, that ſhall feaſt with *Abraham* in the Kingdome of *Heaven*. An other *Jeſus* alſo there was of good renown (the Son *Joſedech*) the firſt High Prieſt after the captivity: but our *Ieſus* was much more our high prieſt, after our greater Captivitie in ſinne! The name *Ieſus* ſignifies a Saviour; the ſhaddow of which ſenſe was in others; but in our *Ieſus*, the truth. Yet the obſtinate *Iews*, formerly malicious againſt the perſon of our Saviour, are now as malicious againſt his Name: in the writing whereof they would leave out the letter ו without which it cannot ſignifie a Saviour: when as for this cauſe it was given him by the Angel *Mat.* 1. 21. So that it is neither יהשוה as ſome would have it; nor as the later *Iewes* would

have it; ישו but ישוע (as it is in the Hebrew Goſpell of S. *Mathew* cap. 1.) from ישע as it is written, *Iſa.* 45. 8. which our Engliſh Interpreters render *Salvation*; but the Latin has *Salvatorem*; by the Perſon inſteed of the Thing; as alſo *Geneſ.* 49, 18. where the *Latin* has *Salutare* following the *Greeks* who have it σωτήριον; that ſo, as it was in the concrete, they may underſtand our Saviour; which word is uſed alſo by S. *Luke*, (2. 30.) in the ſong of *Simeon*. Yet we may obſerve, that the name of our Saviour is ſometimes written יהושע as in the *Hebrew* Ep. of S. *Paul* to the *Hebrews*, *ch.* 1. (which was the name of *Ioſhua* the ſonne of *Nun*) *ho* being added by an *epentheſis*, as *Munſter* notes on the firſt of *S. Mathew*; and thus our Saviour's right name imports a Saviour. But the *Iews* themſelves acknowledged him a Saviour, even on the Croſſe; when they cryed out he that ſaves others, let him ſave himſelfe. It was the fitteſt time to acknowledge him a Saviour, he being then performing the great work, his great work of our Salvation. The benefit of which worke, the worke of *Ieſus*, is moſt accurately expreſſed in thoſe words of the Lord, *Exod.* 34. 7. *He keeps mercy for thouſands, forgiving Iniquity, and Tranſgreſſion, and Sinne.* God ſpake then of Himſelfe, and ſo, aptly of our Bleſſed Saviour. Nor are the words emptie or confus'd: but each has his juſt diſtinction & weight, He forgives *Iniquitie*, עון the ſinne of man againſt his *Neighbour*; his unjuſt dealing. He forgives *Tranſgreſſion*, פשע Man's Rebellion againſt *God*; his receding from the power of the Lord, that layd a command upon him;

and

and ſo aptly expreſſes the old offenee of our firſt parents, their Diſobedience, as the Apoſtle calls it, and our own offences againſt the Lord. He forgives, *Sinne*, חטאה ἁμαρτία, as the *Septuagint* renders it: which though it be of a large ſignification, yet here by way of difference, may fitly be taken for that ſin of ſinnes, which is too nerely againſt *Our ſelves*; that ſinne, whence others flow; that law in our members, as the Apoſtle ſpeakes, *Rom.* 7. 23. the ſinne that *dwells* in us *v.* 17. originall ſinne. And thus does the Lord *Ieſus* deliver his people at the laſt from all kind of ſinne, *Iniquitie* againſt our *Neighbour*; *Tranſgreſſion* againſt *God*; *Sinne* againſt *our ſelves*. And as the Lord did viſibly ſhew himſelfe, paſſing by before *Moſes*: ſo did the Lord *Ieſus*, who was repreſented in that viſion, exhibite himſelfe in the fleſh viſibly to the world, as it were a paſſing-by the World. At which wonderfull ſight, yea at the remembrance of it, may not we likewiſe take up with a little change, thoſe words of almighty God, *The Lord*, *the Lord God*; the Lord, the Lord *Ieſus*; *Merciſull and Gracious*, *long ſuffering and Abundant in Goodneſſe and Truth*, *keeping mercy for thouſands*, *forgiving Iniquity and Tranſgreſſion*, *and Sinne*! Now as this work of our Saviour was the Reſtoring of the world, ſo was it alſo the ordering of it; and accordingly the *Greek* Fathers frequently call it, οἰκονομίαν the ordering of a houſe-hould, as *Iuſtin* and *Nazianzene* expreſſe it: God in his mercy, having by this provided for the world, as for his familie. Which word they might borrow from the

Apoſtle *Ep.* 1. 10. where he ſays, God did worke, εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, *in the diſpenſation of the fullneſſe of times*; which might have been rendred *in his houſe-hold-goverment*, or *in the governing of his family, the world*, in the fullneſſe of times. Nor has he only order'd the world, but alſo Honoured it; whiles Man in *Ieſus* is united unto God. Here did God *gather together in one, all things in Chriſt. Eph.* 1. 10. *all things*, that is, *Man*, as *Irenæus* and S. *Gregory* expound it. He did it, that he might *gather all things together*; ἀνακεφαλαιώσασθαι, that he might *Recapitulate*, or bring to a *Head* all things in *Chriſt*. Indeed, *we* are but the *Members*, he is the *Head*, the *Annointed* head: he is God's *Chriſt*; or his Annointed. The eminency of Annointing, you may ſee in the excellency of the perſons anciently annointed among the *Iews*; the *Prieſt*, the *Prophet*, and the *King*. Of which laſt *Lactantius* obſerv'd, that Annointing was the ſigne of Royalty among the *Iews*, as the purple roabe was among the *Romans*. All which reſpects concurr'd in the Annointitg of our Saviour: he being a Prieſt, that offer'd Sacrifice for the ſinnes of the World; he being a Prophet, that declared the ſecret Counſaile of his Father, concerning the redemption of mankind; he being a King, in delivering Laws and affording protection, to his Church. And being thus myſtically annointed with the Holy Ghoſt, he may more truely than *Zerubbabel* and *Ioſhua* the high Prieſt after the Captivity, in the phraſe of the prophet *Zacharie* (4. 14.) be call'd the Sonne of oile. Nor was it without an embleme

embleme, that he aſcended into Heaven from the Mount of *Olives*, which then was alſo the mount of the *Annointed*. Oile is by the *Hebrews* called יצהר from the purity and ſhining of it. When therefore it is ſaid, *Pſal.* 104. 15. that God gives man *Oile to make his face ſhine*; the originall imports to make his face ſhine more than oile; as the Engliſh Interpreters obſerve. Indeed צהרים a word drawn from the ſame originall with the former, ſignifies the Light at noon day, or, the moſt full light: and thus is our Saviour Chriſt brighter than oile, and the *Meridian* Light, that inlightens the world. No marvaile then, if the *Gentiles* whiles they were out of the Govenant of Grace, ſo much envied at the glory of Chriſt, the annointed; ſo much, that they indeavoured to burne all bookes, that had the name of *Chriſt* in them, eſpecially the Sacred writings; compelling all that in the *Diocleſian* perſecution had ſuch bookes, to deliver them up: whence ſuch faint Chriſtians as *delivered* them, were call'd *Traditores*; as S. *Auſtin* in part implies againſt the *Donatiſts*; and as appeares by the firſt *Councill* of *Arles*, *Can.* 13. and by *Arnobius*, with others. But as thoſe *Gentiles* were not able to blot out the Sacred and Glorious name of *Chriſt*, ſo neither was *Domitian* with all the power of his Malice and Crueltie before that, able to diſgrace the name of *Chriſtian*; though becauſe it was in honour of our Saviour, and ſo ſignified a ſervant of *Chriſt*, (the *Annointed*) he impoſed that ſcorne and intended torment upon the bleſſed Evangeliſt S. *Iohn*, by cauſing him to be caſt into a veſſell of

ſcalding oile; *Domitian's* oile having no more power againſt the Chriſtian, than againſt *Chriſt*. And that we may know how to be true Chriſtians, we may partly learne it from the names, by which at the beginning of their profeſſion they call'd themſelves; their uſuall name being *Diſciples*; implying an obedience and willingneſſe to learne Truth: and ſo was an Inſtruction, as well as a Title. They were called the *Beleivers*; not that they did diſclaime holy workes, which are all good mens Duty; but that comparatively they diſeſteemed them; nothing being meritorious but Chriſt, and by Chriſt, the Foundation of their Faith. They were called *Breathren*; they were call'd *Saints*; intimating their Unity, and Holineſſe, not in Pretence but Practice. But the moſt uſuall name of Humilitie and Zeale, was *Diſciples*: which yet was chang'd at *Antiochia*, by the conſent of the Apoſtles, into the name of *Chriſtians*: upon occaſion, as *Athanaſius* ſhews, of the diviſions of thoſe, that pretended to be Diſciples. Thus did their name declare and Remember them to be the worſhippers of the Lord's *Annointed*. The Heathens in diſgrace, fequently called them the *Sibyliſts*, as *Origen* tells us; the *Chriſtians* ſo frequently alleadging againſt the Gentiles, the *Sibylls* verſes. So *Clemens* the *Alexandrian* mentions S. *Paul* alleadging a *Sibyl*: which memorialls, it ſeems, were in thoſe times known among the *Chriſtians*: which is the name by Apoſtolicall inſtitution; and never was the name of any Sectaries: but among the Chriſtians, the *Apoſtoliques* was the name of a Sect of *Heretiques*: And by

by as eaſy reaſon might the *Catholiques* have been ſo too. A *Chriſtian* then being glorious in his *Title*, ſhould remember, that as the Ancient wreſtlers among the Heathen, were annointed with oile, to make them the more Active: ſo ſhould we, to a better expedition, be annointed with a ſpirituall Oile, which is Gods Grace. The *Romaniſts* annoint he Chriſtian when he comes into the viſible Church by Baptiſme; and when by death he is ready to goe out of it; at which time they uſe their extreame Unction: though the firſt be without warrant; as the laſt beyond the date of the warrant, that only for a time, was once given: and now accordingly of no effect. But inſteed of this unprofitable Annointing, we may ſee the benefits of our Saviours Annointing, expreſſed unto us in the *Olive-Tree* and in the *Oile*. The Olive-Tree is green even in the Winter, and was not thus our Saviour Chriſt, and is not alſo thus the Chriſtian, of a conſtant flouriſh, even in Calamities? The *Root* is Bitter: is not ſuch the Biginning of the true Chriſtian Life? The *Barke* is Hard: Is not the life of the Chriſtian fitly prepared againſt all violencies? The *Wood* of it is firme and ſolid. Is not ſuch the Doctrine and Life of the Chriſtian? The *Flower*, is ſingularly pleaſant; the *Fruite*, ſweet and full of *Iuice*: are not ſuch the works of Fruitfull Chriſtians? The *Branch* of the Olive, in a *Civell* uſe was a ſigne of *Peace*, and carryed ſometime by Embaſſadours, when they Deſired or Offered Peace, and God himſelfe made it a ſigne of reconciliation, unto *Noah*:

when

when he made the dove returne to him with an Olive-Branch. If likewise we consider the *Naturall* use of the *Oile*, we know that it refreshes man's Body. making him cheirfull: it nourishes the Lampe, to give us Light: it keepes pure from rust the weapons of our Safety. And does not Grace thus refresh the Christian soule! does it not increase & continue the Light of understanding; preserving our spirituall weapons, *Fasting*, *Prayer*, *Almes*, from the unhappy rust of sloth and Hipocrisie? If troublesomely a dore turnes upon his hinges, with an ungratefull noise; does not the oile give it a speedy willingnesse? And sometimes when we are averse from devotion, does not Grace give expedition and cheirfullnesse of performance? Does it not make us without murmuring to turne unto Christ? Does it not make us as acceptable as it self unto Christ? Christ sayes to his Church (*Cant.* 4. 10.) The Savour of thy Ointments is *better than all spices*, yet much were the Ingredients of the holy Annointing Oile *Ex.* 30.23. and with such sometimes were *women* purified (*Esth.* 2.12.) and the *Dead* embalm'd (2 *Chron.* 16. 14.) such were also a present for a King (2 *Chron.* 9. 9.) nay for a *Solomon*: there was no such spice as the Queen of *Sheba* gave King *Solomon*! And surely no such acceptable present to *Christ* our *Solomon*, as his own Grace in the *Christian!* By which the Christian is made a Christ: by Grace not by Essence. Christ does annoint him as S. *Paul* speakes, 2 *Cor.* 1. 21. nor are we only annointed by him but also with him: he being figuratively the oile it selfe, as the Prophet

Prophet *Isaiah* calls him. (c. 10.27.) our translation has it, the *annointing*; but the word is שמן literally, the *Oile*. Whosoever then will not love the blessing of this Oile, which is not only the Signe, but also the Cause of Joy: nor only of Joy, but also of Honour, (only especiall persons being eminently annointed) let him fall under the sorrow & shame of this curse, which here our Apostle pronounces against him: let him be *Anathema Maranatha*. To understand Gods word, necessary it is to understand Words: the Interpretation of which, we are to expect, not from Revelation but from Industry, the way of the divine providence in humane affaires. By which we may know, that from ἀναπίθημι, to *Separate*, comes ἀνάθημα written with η, a *Guift* separated to God: and thus is the word ἀναθήμασι written and used *Luk.* 21.5. in which sense some wittily think ανὰ, to be used for ἄνω, *above*, the guifts separated to holy use being usually hâng'd up, (as shields, crownes, and the like, from an enemie) on walls and pillars, in thankfullnesse and honour. And such a guift, for the separation of it, is by *Suidas* call'd ἀφαίρεσις, a *Taking-away*; that is, from the use of man, to the use of God: as for the *Elevation*, some Offring is call'd תרומה *Exod.* 30.13. from רום *advancing*: as the *Wave-offring* is תנופה *Exod.* 29.24. from נוף to *Elevate*. There is also ἀνάθεμα, written with ε: which being referr'd to ἀναθεματίζω, to *Curse*, signifies that which is accursed, and so an execrable person: according to which writing and sense, it is here used. The *Gentiles* indeed had a custome, when signes from Heaven, or Judgments terrified them, to indeavour the appeasing of

their Gods, by leading ſome perſon out of the City, and killing him, as a Sacrifice for the reſt: and ſuch a One the old *Grecians* call'd ἀνάθεμα, whence it is, that *Heſychius* makes this word of the ſame ſenſe with ἀκοινώνητος, one that is ſeparated from the Communion of men. S. *Paul* implyed ſuch a ſenſe and Cuſtome, 1 *Cor.* 4. 13. when he ſaies, he was the *Off-ſcouring* of all things, the word is there περίψημα, alluding to the former Cuſtome of the Gentiles: who when upon occaſion they offered to the Sea-God *Neptune*, ſuch a wretched perſon, uſed in the caſting of him from ſome Cliffe into the Sea, to crie, περίψημα ἡμῶν γένου, Be thou our *Off-Scouring*: as *Suidas* teaches us. And this may the rather appeare to be the purpoſe of the Apoſtle, from the ninth verſe of that chapter: where he ſaies, *I think that God has ſet forth us the Apoſtles laſt, as it were appointed to death*, meaning that they ſhould be uſed like accurſed perſons. The *Hebrews* call'd ſuch things, חרם *deſtruction* or *devoting*, from חרם to *deſtroy* without pitty: the word ſeeming as ſome obſerve contrary to רחם to *love*, or *have compaſſion*; both words conſiſting of the ſame letters, but inverted: as if the inverſion of the letters were a figure of the inverſion of the ſenſe. Yet in *Devoting* there were ſome degrees; ſometimes all things being to be deſtroyed, Man, Beaſt, and Goods: for thus they dealt with Idolatrous Cities. *Deut.* 13. Sometimes they were to kill Man and Beaſt; but ſpare the Goods, Gold, Silver, and Braſſe; as in *Iericho's* deſtruction. Sometimes they were to deſtroy only the people, as in *Hai's* deſtruction. *Ioſh.* 8. But at laſt among

among the *Grecians*, this word ἀνάθεμα came to an *Eccleſiaſticall* acception, ſignifying a perſon *Excommunicated* from the Church; it being judg'd a fit word to expreſſe the Separation, and in that the Curſe of ſuch perſons. The *Jews* had alſo their Excommunication, which was the caſting of one out of their *Synagogues*, their places throughout their Countrie, for Prayer, and the Expoſition of the Law, upon their Sabbaths. Which puniſhment was ſuch a ſhame that in our Saviour's time, it kept ſome from the Cõfeſſion of the Faith, though not from the Faith. In the primitive times there were degrees of ſuch, as were ſeparated frõ the Church; of which were ſome of the *Audientes*; *Hearers* of the word preached: among whõ were ſome indeed, that were not yet admitted to the farthar bleſſings of the Church: thoſe were by puniſhment, but Hearers; theſe had been but Hearers. A ſecond ſort were *Procumbentes*; ſuch as in proſtrate manner *ask'd pardon* of the Church, for ſome publique ſcandall given by them to the Church. A third were the *Orantes*, call'd alſo as S. *Cyprian* ſay's, *Abſtenti*; perſons after ſome offence, admitted only to the *Prayers* of the Church. A laſt ſort were ſuch, as were once *Communicants*, perſons admitted to the Lord's Supper; but for great ſinnes depriv'd of ſo great a bleſſing. To be remov'd from the Lord's Table, was a great puniſhment; yet greater it was to be remov'd alſo from the prayers of the Church: but how great was it then, not to be admitted to aſke pardon? The *Libellatici* were ſooneſt Reſtored; the Church looking upon their frailty, as well as on their Fault; they being ſuch as for feare of

punishment had their names registred in the Magistrates Booke (from whence they are call'd *Libellatici*) aknowledging their consent to offer Incense to the Gentiles Gods; but meeting with a dealing Judge, redeem'd themselves from trouble and the performance, by the perswasion of a Bribe. Their unwillingnesse to offend, wonne the Church to a willingnesse to Restore them: Adulterers indeed, as too too foule, were left for many yeares to be wash'd with their own tears, in hope to be throughly wash'd in the blood of Christ. But such as relapsed into Idolatrie, were not readmitted till the houer of death, when as much they were to leave the Church, as to re-enter it: and rather in a new hope of the Church Triumphant, than a new possession of the Church Militant. This manner of Excommunication was grievous indeed, and often attended with grievous consequences; God permitting the Devill in primitive times, upon the pronouncing of the sentence, to enter into the persons and torment them; as we read of *Stilico*'s secretary excommunicated by S. *Ambrose*. We may remember it is call'd a delivering unto *Satan* 1 *Cor.* 4. 5. *Hymeneus* and *Alexander* (1 *Tim.* 1. 20.) were thus delivered up by S. *Paul*. And this Excommunication the Fathers call a resemblance of damnation; S. *Jerome* termes it, a judging before the day of Judgement; and S. *Cyprian* calls it, the death of the Soule. So grievous it is, that S. *Chrysostome* thinks it to grievous too be exercised: since not against the living, saies he, because we must not prevent God's judgement.: nor against the Dead, because they have their judgement already

ready. Yet in this point his Mercy was more than his Judgement; we having not only the permiſſion, but the Command in God's Word, and the practice of the Ancient Church: the greateſt Heretiques having been ſtruck with this ſentence, by the greateſt Councils. And thus though it were very grievous, it was very neceſſary: and if more weight may be given unto it, ſome think it added in the Word that is added, *Mara-natha*; Let him be *Anathema Mara-natha*. Between which words ſome copies have no point: and ſuch it ſeems *Oecolampadius* liked; but inſteed of *Maranatha* he thinks it ſhould be *Matha*, and ſo expounds it by, *Anathema Mortis*; which may be interpreted, One accurſed to death. But Gueſſe being too bold an attendant upon the holy text; we muſt according to the Originall read, ἀνάθεμα μαρὰν ἀθά; or as the very ancient printed copie of *Prevotius*, with ſmall difference μαρανααθά, which as S. *Jerome* ſays, is as much as *Dominus noſter venit, Our Lord is come*. The compound word is acknowledg'd to be rather *Syriaque*, than *Hebrew*; מראן ſignifying then our Lord, אתה *is* come; or by the libertie of the *Hebrew*, (which often uſes the time paſt for time to come) *ſhall* come, yet ſome underſtand it of the time paſt, which had been apt, if the Apoſtle had here ſpoken of the *Iews*, who denyed he was come: but ſpeaking here to the *Corinthians*, he ſeems not to ſpeake to ſuch as denyed our Saviour, but to ſuch as lov'd him not. According to which acception ſome make the ſenſe to be, Let ſuch a one be accurſed 'till the Lord ſhall come; Others, Let ſuh a one be accurſed, *when* the Lord ſhall come,

or, be ſeparated *from* the *comming* of the Lord, that is, from the *benefit* of his comming, which is the deliverance of the Juſt. This expreſſion then of the Apoſtle, is an alluſion to to the ſevereſt curſe among the Jewes, in their Excommunication, to be inflicted at the comming of their *Meſſias*; a forme of ſpeech not unknown, as appeares, to S. *Pauls* converted *Corinthians*. Brieſely then and clearely, we may take the firſt words for the pronouncing of the Curſe; the laſt for a confirmation of the curſe; the firſt being as the writing; the laſt as the Seale. The ſentence is, whoſoever loves not the Lord Jeſus Chriſt, let him be Accurſed: the Confirmation is, Nay, the Lord ſhall come, and at his comming prove this Curſe a Truth. Thus ſpeakes the Apoſtle by an *Apoſiopeſis*, a figure attending upon Indignation, which is the paſſion in which the Apoſtles Zeale here ſpeakes. Let him be *Anathema*: doe only *I Paul* ſay ſo? Yea *Maranatha*; the Lord, ſhall come and ſay ſo! The Lord whom he loves not, ſhall come and ſay ſo! Since then there is ſo great, ſo certaine a Curſe, for all that doe not Love the Lord, needfull it will be to know who are ſuch: which we may know by knowing the nature of the Duty, or, what it is to Love the Lord *Jeſus Chriſt*. If we ſhould aſke moſt men, whether they love the Lord our Saviour, they would preſently venture not to love him, by their Indignation at the queſtion. Yet notwithſtanding ſuch Diſdaine, one might peradventure as eaſily poſe them, as anger them. But not to tempt them to the hazard of the Paſſion, and at once to ſave their Patience and Gredit, they may without

without being catechiz'd, positively know, that the nature of true Love consists in similitude; so that he which truely loves the Lord, is, to his endeavour, like the Lord. And since our blessed Saviour who is the Sonne of God, is like the Father by his Nature, we likewise who are by Adoption the Sonnes of the same Heavenly Father, must strive to be like unto him in Holinesse. He is holy, therefore we must be Holy. In this consists our proportionall similitude unto God! And that we may the more fitly resemble him, we must fit our will unto his will; which being reveal'd in his commandement, if we love Him, we must love his Commandement; and then we unfeinedly love it, when we keep it. No other signe or Truth is there of our Love: if we observe not what Christ Commands, we as yet love not Christ, that commands it; And therefore *Clemens* (*Epist.* 2.) dares to say, he that keeps not the Lord's Commands, Let him be accursed till the Lord comes. He is the Lord our Lord, we are his Servants, whose actions being vertually in reference to him; the nature of our love to him as to our Lord, consists in a conformity of our actions unto His. How sadly then doe they draw this curse upon themselves, that abuse God's Word by Prophanesse, or Heresie? Who abuse his command by obstinacy or security? who abuse his Servants by oppression or contempt? indeavouring rather to prove his Servants hypocrites, than to become his servants. Again, he is our *Iesus* (our Saviour) whose Love towards us being Infinite, we must in a sort imitate the Infinitie of his love, by a perpetuall increase of our

Love.

Love. Which is ſurely increaſed by a remembrance of his Paſſion; which is perform'd according to his own deſire in a frequent Communicating at his holy table. Our Saviour has left that, as the ſure mark of his friends: they are thoſe that frequently come and ſuppe with him. How ſadly then doe they draw this curſe upon themſelves, who by contempt or neglect of that bleſſed proviſion, inſteed of partaking with his friends in the merit of his Paſſion, partake with the *Jews* in their guilt of his paſſion. In what condition alſo are they, who to the merit of his Blood, dare adde the merit either of their workes, or will? Laſtly he is *Chriſt*, the Lord's *Annointed*; He is annointed as a King; and is the Defender of his faithfull Subjects: who then can be ſafe from his Curſe and Juſtice, that contemnes his Majeſtie in his command? He is annointed as a Prophet: and who ſhall eſcape a curſe, that reſiſts God's will, in reſiſting his prophet that declares his will? He is annointed as a Prieſt: who then ſhall eſcape that curſe, from which only our High Prieſt, the Sonne of God, can deliver him? And as it is Duty to Love our Saviour, ſo is it Wiſedome: which we muſt imploy in the manner of our Love. Of which one degree it is to be called after his Name: but a farther degree it is, a degree of wiſedome, to be call'd by a fit name. Some indeed, as ſome *Eaſterne* Chriſtians, have from his name of Lord מר the title of *Marani*: ſome from his name Jeſus; as the *Ieſuites*, by the choiſe of their *Ignatius*: but the Apoſtles choſe to be called from his name *Chriſt*, *Chriſtians*. In the two firſt whereof we may ſee the weakeneſſe of

of men: In the laſt we may ſee the wiſedome of God, and the Godly. All the names of our Saviour implie excellencies; the firſt, his Dominion over his Church; the ſecond, his nature of a Mediatour, whereby he ſaves us: Theſe are prerogatives as well as Excellencies; and therefore it is Humilitie and ſafety, for men rather to decline, than aſſume ſuch Appellations. Or if the name *Ieſuite* may be admitted, for the Pretence or Intent of an Indeavour to ſave ſoules; too extreame an Arrogancy it is, for a Sect of men to aſſume a title as peculiar to themſelves, which is as claimeable by all the Miniſters of the Goſpell. This covetuous zeale is not allowable! But the name *Chriſt*, implying our Saviours ſpirituall annointing; may for our proportion deſcend to us; may as a Holy oile deſcend from the Head to the Skirts of the Garment: and ſo from *Chriſt*, we may happily and fitly be called *Chriſtians*. True it is, God has annointed him above his fellows: yet a truth it is alſo, that his fellows are annointed: nay, they were not his fellows if they were not annointed. And as he has annointed them with Him; ſo has he annointed them by Him, and for his ſake. Wherfore though the name *Chriſt* and alſo *Chriſtian*, may ſignifie annointed; yet as the one name is derived from the other; ſo is our Annointing deriv'd from His. And ſince this annointing includes all bleſſings, and all theſe bleſſings come by our bleſſed Saviour, let him be accurſed that loves not our Lord *Jeſus Chriſt*. The word here for *Love*, is not ἀγαπᾶ, but φιλεῖ; which ſignifies a leſſe degree of love than the former: and therefore he that beares

not ſo ſmall affection to our Saviour, juſtly deſerves to be an Anathema. Yet the greateſt part of ſuch as profeſſe Chriſt, are rather content to receive his bleſſings, his outward bleſſings, than his Commands: or if they receive them 'tis ſo unwillingly, that we may feare they rather Indure him, than Love him. But our Apoſtle curſes all them that doe not love him: among whom the *Greek* Interpreters generally underſtand, all that offend God by grievous ſinnes; ſuch as Schiſmatiques, Fornicatours, Eaters of meat offered to Idols, unworthy Communicants, Denyers of the Reſurrection, and the like. Need then we have to learne the nature of love; and learne it we may from the Body, from that part of the body, the *Liver*, which is by nature appointed as the Inſtrument and ſeat of Love. It is the ſeate of Love, as *Salomon* implies *Prov.*7.23. whiles he ſaies, *the adulterer goes on, till a dart ſtrike through his liver.* The liver is the fountaine of the veines, and the firſt inſtrument of blood; the lappes or extremities of it compaſſing and comforting the ſtomach: thus ſacred Love compaſſes and ſtrengthens our ſpirituall appetite, and is as the fountaine of all devout affections! The Liver is made of blood, and it makes blood, ſo is our ſpirituall love begotten by God's love of us; and then increaſes into greater and new love of God: imitating in this the figure of the liver: which is ſhaped like a creſcent or the Moone in her increaſe! The liver makes blood out of the pureſt and moſt aëry part of the matter it workes upon: and thus does ſpirituall love ariſe from the purer parts and contemplation of thoſe things it conſiders.

ſiders. The Liver is the chiefe ſeate of the nutritive facultie, and by the veines conveighs blood to all parts of the body, ſo is love the chiefe inſtrument of ſpirituall nouriſhment, diſpenſing a chierfull heate and alacrity to all actions of a Chriſtian! The temper of the liver conſiſts in heate and moiſture, qualities which ſingularly prolong life: ſo the ſacred heate and living moiſture of ſpirituall love ſhall maintaine us into an eternity of life! And as in the Liver is made that διάκρισις, or ſeparation of the profitable humours from the bad: ſo an intimate power and degree of ſpirituall love, ſeparates our thoughts from the corruptions and vaine humours of the World! The *Hebrews* call the Liver כבד *Exod.* 29. 13. for the weightineſſe of it through the abundance of blood, which abundance is the materiall occaſion of the abundance of ſpirits: thus likewiſe holy love, which is the true ſpirituall blood, is fill'd with the abundance of purer ſpirits, which are the quick extaſies and raptures of the ſoule! In the Judaicall Sacrifices the caule of the Liver was to be burnt unto the Lord; not only to expreſſe, that we ought to be purged from our naturall Luſt, but alſo that we ſhould be puriſyed into a ſupernaturall Love. O then let us love the *Lord*, who is as unwilling to curſe us, as he is able to doe it: who cannot looſe his true Dominion, though we would looſe our ſeeming obedience: who will judge all men with a Judgement, that ſhall be Juſt, and yet Extreame: ſince all ſhall receive from him, an everlaſting reward. Let us Love our *Jeſus*, our mercifull Saviour: who deſcended from Heaven,

that

that we might aſcend to it: who deſcended to Us, that we might not deſcend to Hell: who deſcended to the Infamie of the Croſſe, that we might aſcend to the honour of the Love of *Ieſus*: Let us then bow the Knee to him that bowed the Head for us and gave up the Ghoſt. And let us Love the Chriſt of God, the Annointed; let us returne unto him the holy Savour of his own oile, wherewith he has annointed us: let us thank him for his Grace, with his own Graee; let us at leaſt make ſo cheap a recompence; this being the acceptable art of Grace; whereby we ſhall not need to feare this our Apoſtle's *Anathema*; but with Truth and Comfort crie *Maranatha*, The Lord ſhall come, he ſhall come for our Deliverance. Which grant unto us moſt mercifull Father; that when thy Sonne, thy Chriſt, our Lord *Ieſus* ſhall appeare, we may have confidence and not be aſhamed before him, at his Comming! To whom with thee, O Father, and thy bleſſed Spirit be all Praiſe and Glory now and for ever.

FINIS.

MOTIVES
TO
A Good Life,
IN
TEN SERMONS.

By *BARTEN HOLYDAY*,
Doctor of Divinity.

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of fruit, it ſhall bring forth weeds: ſo the ſoule, if exerciſed and dilligently dreſſed, will prove very fruitfull; but if it be left follow, then ſhall it yeild nothing, but the weeds of ſloth. When the ancients pictured the Earth, they did adjoyne the picture of a key, to ſignifie that the earth is opened in the Spring and ſhut in the winter: and does not man ſo truely reſemble the Earth? Does he not ſhoot forth in the ſpring of his youth? and is he not ſhut up againe in his old age? The Earth was alſo anciently painted in the forme of a woman ſitting, and bearing a drumme: which in their conceit well expreſſed the winds incloſed within the Earth: this alſo does as aptly expreſſe the nature of man, who is filled and diſturbed with the paſſions of his Mind. The *Romans* built unto *Veſta*, (in whom they expreſs'd the Earth,) a round Temple, in the midſt of which was a perpetuall fire: and does not this as truly expreſſe Man? Is not his Body a conſecrated Temple? and is not his Soul as a perpetuall fire? The ſame picture was alſo crown'd with white garlands, to ſignifie the foaming waters, that continually incompaſſe and beate the ſhoare: and may not theſe as aptly ſignifie the continuall troubles, that beſet and offer violence unto man? And as Earth does thus ſignifie man, ſo does duſt, which we may call dead earth (as having loſt the livening moiſture) ſignifie dead man: does not the Prophet imply as much, (*Pſ.*30 9.) Shall the duſt praiſe thee, O Lord? Nor are men thus only like the earth in theſe properties, but alſo for the many *Differences* of the earth

earth; ſome ground is Mountanous, and ſome low; ſome fruitfull, and other barren: the like differences in their conditions doe men admit; ſome being proud and ſome humble; ſome being fruitfull of good workes, and others as barren. *Cato* obſerv'd that kind of ground to be the beſt, that lies open towards the Sunne: ſo is that Soul the moſt happy, that is truly inlivened with the warmth of grace. *Varro* tels us, that if in land there be ſtones, ſand, gravel or the like, it is over-heated, and will burn the roots of whatſoever comes in it: ſo are there ſome heates, as of luſt or wrath, that doe eſpecially wrong the very root, and diſturbe the growth of grace in the heart. There is alſo ſome ground, that is ſtill wet, or weeping, as they call it; which exceſſe of moiſture hinders it from bringing-forth ſuch fruit, as els it would: ſo are there ſome ſouls, that are ſo overwhelm'd with the teares of ſorrow for their ſinnes, that they are often hinderd from a farther progreſſe and fruitfulneſſe in the duties of their calling; ſuch therfore ſhould learne alſo a comfortable wiſdome, and drain ſuch weeping ground: and by God's farther bleſſing it will prove more fruitfull. Your hardeſt ground indeed is commonly barren; but a mellow ground, that is quickly reſolv'd, yet not exceſſively, is both eaſily till'd, and moſt fruitfull: ſo ſurely is the ſoft and tender heart; it is a ground of leaſt labour, and of moſt fruit. But if any man would more fully and ſkilfully know the infallible *Signes* of good ground, he muſt know, that if a clod (ſprinkled with water) does, when it is

wrought with the hand, prove ſomewhat clammy, and cleave to the finger without breaking or falling to the ground, it argues the fatneſſe and richneſſe of the mould: ſo the Soule, which afflicted with ſorrow by the hand of God, does, notwithſtanding not fall-away, but cleaves the faſter unto God's hand that tempers it; will doubtleſſe prove a rich, a fruitfull Soul. It is a ſigne alſo of good ground, if after a ſhower of rain following a great drowth, the ground yield a pleaſant ſavour: and ſo is it a ſigne of a righteous Soul, when, having ſufferd a drowth of God's favour, and afterwards being water'd with the ſhowers of his grace, it yields a gratefull ſavour of obedience and thankfulneſſe to God; And of ſuch will God ſay, as old *Iſaac* of *Jacob*, when he bleſs'd him, (Gen. 27. 27.) *The ſmell of my Sonne is as the ſmell of a field, which the Lord has bleſs'd.* There is yet one ſigne more of good ground, and that is, if the crowes and pies doe in greate numbers follow the plow, ſcraping in the ſteppes of the plow-man: and it is likewiſe a ſigne of a godly Soul, when the foules of prey, wicked detractours do cloſely attend the ſteps, the actions of the righteous. It is a ſigne of a bad ground, if it brings-forth loathſome and filthy weeds; but even in good ground ſome lighter weeds may be found, as the thiſtle or the bramble: ſo that Soul, that has foul and loathſome ſinnes, as prophaneſſe, drunkeneſſe or luſt, is juſtly to be term'd a foule and loathſome ſoul; but even in a good ſoul there may be ſome lighter faults, which like the thiſtle or the bramble may be ſharpe or catching, &

give

give offence, and yet the true ſubſtance and heart of the ground be truly good. Has not experience made all men confeſſe, that one kind of ground, though never ſo good, beares not all things? ſo one good man, though very good, has not all vertues. It is a part of the divine wiſdome to leave imperfection in all created goodneſſe; nay, if it were not imperfect, it were not created; How then can we marvaile, if in the beſt of men bee always found ſome infirmities? Grace does mend Nature; but it takes it not away. And this is the nature of the ground, which we are to husband: now, we muſt ſee the *Husbandry* itſelf, or the labour we are to beſtow upon it; which though it be manyfold, yet it is chiefly twofold, *Plowing* and *Sowing*; ſince the bringing-in of the Harveſt is only God's work; but the two firſt are both His and ours. And the firſt of theſe our labours, is about the plow, which the Prophet bids us imploy in our Spirituall husbandry, whiles ſo earneſtly hee bids us plow up the fallow ground of our hearts. Yet before this our labour, there is one more, which God himſelf does commonly make his work, the better to prepare and inrich the ground for our ſpirituall labour. Your beſt husbandmen lay ſoile upon their ground, wherby they doe deface and inrich it: ſo does God moſt commonly by us; when he intends to make us fruitfull, he layes diſgraces and other afflictions on us; wherby the ground of our heart is heated with devotion towards God, and becomes more fruitfull. But our ſpirituall labour begins with the Plow. Now a cheife time for plowing,

ing, as the husbandman tels us, is the *Spring*; the ground being then mellow, and therfore eafily wrought; and the weeds being then turn'd up by the roots before they have ſeeded, will not ſpring eaſily again: in like manner the Soul is beſt inform'd when it is young: then is it yeilding, and beſt to be wrought upon; and vices then being well pluck'd-up, are never likely to grow again. In the ſummer the ground is more hard to be plow'd, and in winter more foul: ſo the Soul in manly age is commonly too bold and obſtinate againſt inſtruction; and in old age it is too much troubled with the diſeaſes of the body, and the affaires of life. And as we muſt thus know the Seaſon, ſo we muſt know the Degree of the labour. When the husbandman dreſſes a Vine, or an Olive-tree, he deales gently with it; but when he is to get-up the weeds in his ground, he plows-deep, that he may fetch-up the very roots: ſo muſt we deale by our old and deepe-rooted ſinnes; we muſt uſe a holy and an induſtrious violence to our Souls. And as we muſt uſe violence, ſo we muſt uſe diligence. It is obſerv'd, that when weeds are ful-grown, if you plow ſo thick, that you can ſcarce ſee where the culter has gone, it utterly deſtroyes the weeds: ſo is it in a vicious Soul; if when the vices bee grown to the higheſt, there bee ſuch exact labour uſed, that every part of the Soul be carefully plowd-up, it will prove, no doubt, the extirpation of all vices. Yet with this violence and diligence we muſt uſe ſome ſkill. If the cruſt of the earth, in plowing, be turn'd-up very broad, it remaines ſtill whole, wherby

wherby neither the weeds are kill'd, nor can the ground be well harrow'd: So if a man's ſinnes be too broadly layd-open, his vices are not kill'd, nor can he well be ſmooth'd again. We muſt labour therfore rather to plow cloſe, that ſo the ground may be the more-finely broken. Yet as in plowing they commonly leave ſome baulkes, which is the groſſe earth, that has ſcap'd the plow: ſo in the examination of the ſoul, there are many faults, which, though we ſearch diligently, yet eſcape our ſearch. When new ground is broken-up, if it bee rich and prepar'd for ſeed, it is enough to plow it once, and ſow it immediatly, and harrow it; but if it bee gravelly ground, you muſt trifallow it, as they ſay, plow it oftner: ſo if a man be of a towardly diſpoſition, one ſerious examination may happily ſerve; but if he be drie and hard, he muſt be more frequently and painfully plowd-up; then you muſt *iterare* and *tertiare*, as the *Latines* ſpeak; you muſt plow again and again. Indeed, through many ſtirrings, your fallow is brought to ſo fine a mould, as it ſhall need very little or no harrowing at all: ſo through many examinations of the Soul, it ſhall prove ſo ſmooth, that without farther labour it ſhall be ready to intertain the Spirituall ſeed. It is a receiv'd ſaying, The oftner the ground is ſtirr'd, the better it beares. But as ſuch labour muſt be us'd upon ſome ground, ſo in ſome grounds it muſt be ſpar'd. For, you muſt not plow in wet ground, nor in wet weather: no more muſt the ſpirituall husbandman preſſe the judgments of God, to a ſoul that is already over-

flow'n with the tears of ſorrow for ſinne. Beſides, he muſt know how to help the diſadvantage of ſome ground, he workes on. If one plow upon a hill, he muſt not plow up and down, but overthwart, ſlope-long; for, therby the inconvenience of the ſteepneſſe is help'd, and the labour of the husbandman is light-ned: ſo if we are to tell great men of their faults, it may be done obliquely; They muſt be plow'd ſlopelong; for otherwiſe you cannot either very profitably, or very eaſily work upon them. And as we muſt thus know how to *Doe* our work, ſo muſt we likewiſe know how to *Examine* it, when it is done. Now your ſkilfull husbandmen, when they would trie whether, or no, they have plow'd well, thruſt down a rod into the furrow; which if it peirce alike in every place, it ſhews that the ground is well plow'd: ſo when a man ſhall be tried, whether or no he will forſake every one of his old pleaſing ſinnes, if he be tender-conſcienc'd, and in every point yeilds with a gentle obedience to the will and fear of God, then it is a ſigne, he was ground well plow'd; but if in one point he admits perſwaſion, and not in another, it is a ſigne there is need of more labour to be ſpent on him. And this is the firſt kind of our labour; the next and chiefe in this husbandrie, is *Sowing*. Upon the *Seaſon* of which work, the ſucceſs and happineſſe of it does much depend; It is a common ſaying, that *Soone ſowing ſomtimes deceives, but late ſowing ever*; a ſaying, that in the Spirituall tillage is in part too true: ſince ſomtimes he, that in his youth has been well inſtructed, does notwith-

ſtanding

ſtanding prove fruitleſſe in his after-life: but late ſowing, I will not with the Husbandman, ſay, does always-faile; but ſurely though it bee *not always deſperate*, it is *always dangerous*; And therfore it ſingularly behooves every man to have a care, that he be inſtructed betime. And by ſuch ſeaſonable diligence, not only the ſucceſſe ſhall be in our wiſe hope the ſurer, but alſo the expence of ſeed and labour ſhall be the leſſe. For if you ſow betime, you may ſow the thinner; but if you ſow late in the year, you muſt ſpend the more ſeed: ſo is it in the inſtruction of Man; if you inſtruct him betime, though it ſhould be but thinly, yet it may prove ſufficient; but if it be late ere he be inſtructed, then muſt the recompence be neceſſarily made by the abundance of the inſtruction. Yet has there been no husbandman able to give a certain rule, wherby to know juſtly what quantitie of ſeed will ſerve for an acre of all kinds of grounds, but it muſt be left to his particular diſcretion, to judge what ſuch ground at ſuch a ſeaſon will require: ſo is it in the inſtruction of the Soul; the degrees of inſtruction to every particular Soul, muſt be left to the wiſdome of the Inſtructer. But for the *frequency* of ſowing, we have in the husbandry of the Soul a ſure rule; ſince the righteous Soul muſt be like that groſid, which the old *Latines* call'd, *Reſtibilis*, which is renew'd, & every year Sow'd; (the Greeks call it πολυφορὸς) his fruitfullneſſe continuing to the next year, yeilding his croppe every year: ſo muſt the righteous Soul be yearly ſowed, & yearly fruitfull. Nor muſt there be a care had only of the

ſowing, but alſo of the *ſeed*; now the beſt ſeed is the weightieſt, and that lies in the bottome; ſuch is full: thus alſo the weightieſt inſtruction, the full inſtruction, is that, which will bring forth moſt fruite in the Soul. The ſpirituall ſeed is the word of God; it is ſeed for the Neceſſitie and for the vertue: for the neceſſitie, ſince without this bee ſow'd, there can be no fruite; and for the vertue, ſince it has the admirable power to produce fruit; ſo that all the fruit is vertually in the ſeed. And as the ſeed muſt be incorporated into the earth, and take root, and be conſerv'd and ripen in the earth: ſo is the word of God firſt ſow'd in the heart; then muſt it take root, and be conſerv'd, and come to a maturity in the heart; then ſhall there bee a happy and manifeſt fruite of both. And the more happy it ſhall certainly be, if we ſtrictly keep the *Order* of ſowing; in which action it is obſerv'd, that taking it out of the ſeed-lip they muſt ſow with an æquall hand, letting the foot (eſpecially the right foot) and the hand goe together: ſo muſt the ſpirituall ſeedſman diſperſe his inſtruction; but eſpecially he muſt be carefull that his hand & his foot goe together; that his hand doe not only ſow the ſeed, but alſo that his foot goe with his hand; that his doctrine be alwayes attended by his life; then is he a true, a skilfull ſeedſman. And then that wiſe proverbe will be true of the ſeedſman, though it be ſpoke of the maſter, that *The beſt ſoile for the field is the Maſters foote.* Yet are there alſo ſome other neceſſary labors of the huſbandman; ſince to the dreſſing of ground is not only

required,

required, that it be plow'd and ſow'd; but that alſo according to the ſeaſons and order of the work, it be harrow'd and rak'd and ſometimes rol'd, for the breaking of the greater and the ſtiffer clodds; as alſo that in perfect huſbandry, it be throghly weeded. Such likewiſe is the dreſſing of the ſoule; it is not enough that it be ſearch'd & turn'd up, but it muſt uſually be broken under the threatnings of of the Law: it muſt ſometimes ſuffer a more violent affliction; and be both frequently and diligently weeded. But above all it muſt be provided, that no *thornes* be ſuffered to grow where the ſeed is ſow'd; ſince theſe unhappily choak the ſeed: no more muſt we ſuffer in the huſbandry of the ſoule, the cares the riches and the pleaſures of the world, which, as our Saviour has told us, are dangerous thornes, to ſpring up where the ſpirituall ſeed of God's Word is ſowed. Thornes choake the ſeed by drawing away the moiſture and fatneſſe of the earth from it: ſo likewiſe thoſe ſpirituall thornes injure the ſoule, by drawing away the love of our hearts from God to them. Againe, they choake the ſeed by keeping the Sunne and the ſhowers from it; ſo that it has neither neceſſary heat nor ſeaſonable moiſture: thus likewiſe doe the ſpirituall thornes keep from us the inlivening heat of God's Grace in his word; which otherwiſe would bring forth in us the fruits of the ſpirit; they likewiſe turne away the ſeaſonable ſhowers of Grace, even as a violent wind dos often drive a ſhowre another way. Beſides, thornes doe by intangling hinder the Corne, de-

nying it a liberty of groth; whereas otherwiſe it would riſe higher: thus likewiſe doe cares and wealth and pleaſures keep down the ſoul, which otherwiſe might aſcend to the cogitations of divine things. O then, whiles we have time, let us ſeriouſly intend the huſbandry of our own ſoules: let us plow up the fallow ground of our own hearts; let us provide our ſelves of the beſt, the weighty ſeed, the immortall ſeed of Gods Word and Grace; let us be ſure alſo to prevent the weed and thorne. Or elſe we ſhall with thoſe negligent huſbandmen fall a ſleep, and after the good ſeed has been ſow'd, ſuffer the envious man to come and ſowe tares; but ſhall the ſeed of the word be ſow'd in vaine? O let us remember that of the Apoſtle to the *Hebrews* (12. 15.) *Look diligently, leſt any man faile of the grace of God; leſt any root of bitterneſſe ſpring up and trouble us.* But alas how vaſt a multitude is there, that is profoundly fallen a ſleep in this duty of love to their own ſoules? nay, that only prove themſelves to have ſoules, becauſe they are a ſleep, that is, not dead: How many lye ſo ſoundly a ſleep that they are ſcarce awake to Ambition, whiles the Divell does very methodically and gradually ſow in them the tares of Luſt, Ignorance, Pride, Opreſſion and Blaſphemous Novelty! but Oh, Let us remember not only the proſperous growth, but alſo the end of ſuch tares; which oftentimes are ſuffered to grow as long as the wheat, even till the harveſt! when it ſhall be ſaid, as it was by the Angell to him that ſate upon a cloud, like unto the Sonne

of

of man, (Apoc. 14. 15.) *Thruſt in thy ſicle and reape, for the time is come for thee to reape; for the harveſt of the earth is ripe.* O let us take care that we may, be gathered as the wheat into the Barne; and not as the tares to be made into bundles, and caſt into the fire! The wicked, ſaies S. *Auſtin*, ſhall be gathered into bundles: the Uſurer, ſaies he, ſhall with his Wife and Children, whom he nouriſhed by uſury, be bound into one bundle. The corrupt Judge with his Notary, Advocate, and falſe witneſſe, ſhall be bound in an other bundle. The Harlot and her Lovers and her ſervantes, with the contrivers of their Luſt ſhall be bound in a third bundle! And thus ſhall they all, all thoſe tares be caſt into everlaſting fire! Now though it pleaſes God to uſe mercifull delay to put in execution ſuch judgement, we muſt not uſe unmercifull delay to put in execution our diligence. True it is indeed, as S. *Chryſoſtome* well obſerved, that men are long in building but quickly deſtroy; but that God on the contrary, does quickly build but is long ere he deſtroys. So in the bleſſing of good ground God uſes ſpeed, but in the curſing of bad ground he uſes delay. The Apoſtle expreſſes as much (*Heb.6.7.*) *The earth which drinketh in the raine, that cometh oft upon it, and bringeth forth herbs meet for them, by whom it is dreſſed, receives bleſſing from God*; There you ſee, is a preſent bleſſing of the good ground. *But that which beares thornes and briars* (as it followes in the next verſe) *terra reprobata eſt* (ſo the *Latine* Interpreter has it) it is *reprobate earth*, and is nigh unto curſing. It is not preſently curſed

curſed, but it ſhall be Curſed; there's Gods merciſull delay of his judgement. But this increaſe of his Mercy, muſt increaſe in us a diligence in our huſbandry; and ſince that no crop can be without ſeed, we muſt eſpecially endeavour to be provided of good ſeed; which as it is an abſolute part of our providence; ſo muſt it likewiſe be of our *Thankfullneſſe*, ſince this ſeed is both a neceſſary gift & a meer gift. That it is Neceſſary, we may proportionally learne from theEarth; which though it brings forth wheat, yet it cannot unleſſe there be ſeed beſtowed upon it: no more can the heart though it hath a poſſibility, bring forth any fruit if the word of God be not beſtowed upon it. And in like manner that it is a meer guift, we may as eaſily underſtand, Good grounnd in the Parable (*Luk.* 8.) being not good by nature but by grace; good, but not till grace be beſtowed upon it: ſo grace both makes it good, and brings forth alſo good fruit. It is not good according to any precedent qualitie, but good according to God's favour; ſo truly good ground is the Elect; not good before Grace, but by grace. And as ſeed though caſt into the Earth, ſends not forth the corne, if it be not watred with the ſeaſonable ſhowers of Heaven; ſo if the word received be not nouriſhed by grace, we may rightly ſay, it was never rightly received. And ſince this ſpirituall ſeed is ſow'd in the heart by the miniſters of God, and afterwards watered by the ſhowers of Grace frequently deſcending with their laboures, you muſt ſtrive alwaies to be a part of that ground which receives the bleſſing. And if you

you truely receive it, you will returne thanks: this is the first blessing of that blessing, and the first fruits of good ground. We must bring our first fruits unto God; and then the whole harvest will be blest. We must bring them betime, whiles they are yet even green: which was expressed in the name of the month, in which they were offered; it being called the month of *Abib*, that is, of the green eare of corne. (*Exod.* 13. 4) The *Grecians* called the same month of the first fruits: θαργήλιον, from θέρω and γῆ; because then, in the spring, the earth beganne to grow warme: And so must every Christian even in the spring of his conversion when he growes warme with the heat of Grace, make that the season of offering his first fruits. Yet afterwards as he growes in age, he must grow in fruitfullnesse: for as some say of wheat, that the longer it stands it will yield the more; so doubtlesse it may be said of a Godly man, the longer he lives, he will bring forth the more fruit. And as we must increase in store, so we must also increase in true excellency; we must look that we bring the best we can: as much was implyed in that name, by which first fruits are called in another place, namely, *Lev.* 2. 14. where they are called, גרש כרמל our Translation renders it, green eares; but it may be rendered eares of *Carmel*, that is, such fresh and goodly eares of Corne, as grew upon plentifull and flourishing *Carmel*, they must be like the offerings that *Jacob* bid his sonnes carry down into *Ægypt* (*Gen.* 43. 11.) they must be the best fruits, the word

is זמרת which being drawn from זמר to ſing with ſingular art and delight, ſignifies ſuch guifts, as might ſeem fit to be praiſed by the moſt eloquent mouth and the moſt artificiall ſong. Such muſt be the offering from our labour; and then as the huſbandman amongſt the *Iſraelites* did for ſix yeares together Till the earth, but the ſevēth yeare reſted, eating that which grew of its own accord: ſo whiles we are in this life, we muſt be diligently imployed in our ſpirituall huſbandry; and when the ſeventh yeare the Sabbath yeare of Eternity ſhall come, then ſhall we ceaſe from our hard labour; and be fed with ſuch food, as God will provide for us without our Labour. O then let us labour ſo in our life of grace, that here-after we may be at reſt for ever in the life of Glory. Which grant unto us, O moſt mercifull Father, thou that art the Great and True Husbandman, for thy Sonne our Lord *Ieſus* Chriſt his ſake; to whom with thy bleſſed Spirit, three Perſons and one God, bee aſcrib'd the Glory of Love and Providence in the converſion of thy Elect, now and for evermore.

FINIS.

OF

The Misery of Vncleanesse.

A

SERMON

BY

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Doctor of Divinity.

OXFORD,

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2 Cor. 7. 1.

Let us cleanſe our ſelves from all filthineſſe of the fleſh and Spirit.

THe works of God, being the ſimilitude of his Nature, were in their Creation like his nature, truly good: and ſo truly good, that it was impoſſible for thē in their creatiō to be bad. Thus, as God is pure, ſo likewiſe for his proportion, Man was pure; and then was man the work only of God: but having ſince fallen from that puritie, though he be ſtill the workmanſhip of God, yet we may ſay, he is alſo his owne work; ſince he is become unhappily, what God made him not, unclean. In which eſtate, though

he ſtill retains ſuch workmanſhip, as expreſſes the power of God, yet does it fail to expreſſe God's Holineſſe. But God, whoſe love is more conſtant, than man's vanitie is changeable, willing to reſtore man unto a puritie, graciouſly remembers man, that man may remember himſelf; as here by his Apoſtle he remembers the *Corinthians*. It was the voice of God, *Be ye holy, for I am holy*. For the execution of which command, the Apoſtle heer teaches the *Corinthians*, an eaſy, yet a happy way to perfect righteouſneſſe, by cleanſing themſelves from Filthineſſe. Which that they may doe ſeriouſly, he ſhews them how they may doe it ſkilfully: and that you likewiſe may be prompted to the Imitation, you may be prompted to the knowledge. Firſt then you may ſee what is to bee remov'd, Filthineſſe, All filthineſſe; the kinds wherof are according to the parts of man, the filthineſſe of the Fleſh and of the Spirit: not, but that every ſinne defiles the whole man; but, that the uncleneſſe of ſome ſinnes more appeares in one part, than in the other. Some more notoriouſly defile the Fleſh, the Body; as Intemperance and Incontinence; the one being a preparative to the other; the blind miſerably leading the blind into the pit. And theſe were the ſinnes of the old Heathen: amongſt whom, for their leſſe knowledge, though they were more excuſable, yet we may doubt, they were ſcarce more frequent. Some ſinnes again more notoriouſly defile the Soul, the Spirit, either in a falſe worſhip of the falſe image of God; and ſuch is Idolatry; or in a malicious worſhippe

ſhippe of the Enemie of God, and ſuch is witchcraft, and the like impudencies of Satan: the one pretending an imitation of God, the other hating an Imitation of him. Theſe likewiſe were the frequent though the great defilements of the Heathen: and are they not a worſe filthineſſe, whiles as frequent, amongſt the Chriſtians? And though ſome of theſe crimes ſeem very different, yet Satan's art often linkes them into a chain; though ſingle they are large enough and powerfull enough to detain man captive: the ſtrength of whoſe reaſon being maiſterd by the ſtrength and ſubtilty of the wine, leaves him to the ſigh of the wiſe, and the ſcoffe of the bad. And ſince the filthineſſe of vice, ugly and uſefull, may by the wiſdome of compariſon, move us to vertue: we may caſt an eie on ſuch a concret ſinner, a *drunkard* in his drunkenneſſe; which he does beſt, if we might ſo ſpeak, expreſſe, when he does worſt expreſſe it, that is, moſt truly, when moſt ſhamfully. And indeed he does it uſually with ſuch broad folly, that of all kind of ſinners he eſpecially ſaves his enemies the ready and eaſy labour, to call him fool: and it were ſome degree of happineſſe, if ſhame though without grace, could keep him from this ſinne. But this ſinne that makes him ſottiſh, makes him impudent; and by the bold art of hell heartens him to deride all that deride him! wherin he fares as does a madman: to whom, when the phyſitian offers the cure of his madneſſe, he is ready to object madneſſe to the phyſitian. But as the right phyſitian is as wiſe, as ſkilfull, to be more buſied about the

cauſe

cauſe and degrees, then about theſe effects of his patient's maladie, that ſo he may apply neceſſarie phyſique: ſo does the true phyſitian of the Soul, not regard the perverſneſſe of the drunkard, that reſiſts cure, but the neceſſitie of the cure; and in deſpite of deſpite goes-on in his mercifull duty, crying-out with the royall Prophet *Iſaiah* (5. 11.) *Woe unto them, that riſe up early in the morning, that they may follow ſtrong drink, that continue untill night, till the wine in-flame them* (till the wine *purſue* them) *but regard not the word of the Lord* (*v.* 12.) Shall wee wiſh, that They would heare this, that will not intend to hear God? they that prophane his Sabbaths, but firſt themſelves! preferring the ridiculous liſpings of their overmoiſtned aſſociates, before the articulate wiſdome of God's word! well may the Prophet crie woe unto them: but they themſelves ſhall hereafter crie woe unto themſelves! yet here alſo there is a woe to their eſtats; povertie ſhall be their lot; and, which is the miſery of their miſery, not by oppreſſion, but by folly! a labouring man that is given to drunkenneſſe ſhall not be rich; the wiſe man could ſay (*Eccleſ.* 19. 1.) If the labouring drunkard ſhall bee poor, ſurely the lazie drunkard ſhall be a begger. A woe there is here to their body alſo, which they thinke they love; a woe to their mind, which they may know they abuſe. *Who has woe*, ſayes *Salomon* (Prov. 23. 29.) *Who has ſorrow? who has contentions? who has babbling? who has wounds without cauſe? who has redneſſe of eies? They that tarry long at the wine, they that goe to ſeek mixt-wine*; which

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at the last, as *Solomon* sayes, *bites like a Serpent*, (*v.* 32.) Now the Serpent, as *Jacob* describes him (*Gen.* 49. 17.) has one condition, to *bite the horse heeles, so that his rider shall fall backward*: and does not wine bite and overturn the drunkard at the last? you may see the filthinesse of this sinne in the base estate of Soul, into which it casts one; the drunkard, as S. *Chrysostome* says, being worse then a dog, or an asse (though one be filthy, the other silly;) since neither companie nor custome can make them drink beyond the temperance of naturall thirst. You may see the filthinesse of this sinne in S. *Austins* judgment, who terms the drunkard a lake, that brings forth nothing but frogges and filth. Indeed even the creatures bred in such filth, wee may esteem but a living filth: nor are the actions of a drunkard worth the name of life. And therfore did S. *Ierome* commend an Oratour, for saying of a drunkard rais'd from sleep, *Nec dormire excitatus, nec vigilare ebrius poterat*; that he could neither sleep being wak'd, nor a wake being drunk; therby, as he say's reckoning him neither among the living, nor the dead. S. *Basil* compares him to the Gentiles Idols, which, as *David* sayes, *have eies and see not*. The wine, we may grant, they see, but they will not see either the strength of That, or the weakenesse of themselves. You may see the filthinesse of this sinne in the expression of *Seneca*, whose wise *Rhetorique* calls it madnesse: and he wittily proves it; since drunkennesse, as he says, Intends all sinne and discovers it! Even righteous *Noah* by this was discover'd: though happy he was

becauſe but once diſcover'd; and more happy, becauſe he could be but once diſcover'd. An Act of frailty we find: a habit of it we find not. *Lot*, whom *Sodom* could not overcome: wine overcame, even to a repeated Inceſt: nor had he any covering for his fault, but his Ignorance, an unhappy mantle, wherwith his daughters cover'd him & ſham'd him! *Holofernes* never drank ſo much at one time in all his life, as in that night, in which he loſt his head; but in which alſo he firſt loſt his wit. *Iob's* children were at a feaſt, and too unhappily at the wine, when the houſe fell on them: *Job* did feare they might fall by ſinne; they did not fear, that the houſe would fall by their ſinne. It was at his birth-day-feaſt, a time of wine and headineſſe, that *Herod* promis'd to the dauncing damſell even halfe his kingdome: but in an unlawfull performance of an unlawfull promiſe, he gave her the head of the holy *Baptiſt*. Had he been at a cooler councill than his cuppes, he might happily have thought of an innocent æquivocation, he promis'd her half his Kingdome; ſhe demands All; and he gives her a value more than all, the Blood of a Prophet! But if wee looke upon leſſe offenders, yet great offenders, may we not find ſome, whom exceſſe in the wine does not ſatisfie, without an exceſſive ſociety in the exceſſe? as if at the great reck'ning-day it were not enough to have no bodies ſinnes to anſwer for, but their own! But ſuch companions ſhall at laſt want neither wine nor company: nay, they ſhall be made drunk, in the Prophets phraſe, by God himſelf; he ſhall make them *drunk*

with

with (the wine of) *wormewood.* (*Lament.* 3. 15.) and as the royall Prophet ſpeakes; *with the wine of aſtoniſhment.* (*Pſal.* 60. 3.) the wine of his wrath! yea, he ſhall make them ſuck-up the dregs of it, the dregs of wine; a plague more irkſome even to the drunkard, than the want of wine, nay than ſobriety! where ſhall then be his riotings and falſe healths, by which he deſtroy'd the true health of his bodie, and made haſt to the deſtruction of his Soul? ſhall the ſtrength of the wine be of ſtrength to defend his ſinne? ſhall the health of his great Lord, to whom his deep draught is devoted, ſecure the health of his body or mind? ſhall that be an acceptable quaffe to a Prince, that is abominable unto God? O the folly of men ſayes the wiſedome of S. *Ambroſe*, ſpeaking of thoſe that drank healths to the Emperour; the folly of men! that can think drunkenneſſe to be the ſacrifice of Loyalty! we may adde that there was indeed a Drink offering under the time of the Law; but it was not the draught of the Sacrifice, but the Preſent. Even the Creator of the Vine ſtinted his own ſacrifice from the Wine at a pint and a halfe (a quarter of a *Hin*, *Levit.* 23. 13.) So little did the moſt wiſe God chooſe from his own plenty! when as the outragious thirſt of man, is too often not ſatisfied, till oppreſs'd! Soberly and truely ſpake S. *Auſtin*, concerning the drinking of Healths; if one ſhould be threatned with death for not pledging, better it were the body ſhould dye ſober, than the ſoule be drunk: nay that even he that in his intem-

perance ſhould diſgrace thy ſobriety, after his intemperance would admire it; and ſuch diſgrace that holy Father accounts Martyrdome. Memorable was the example, being as well a glory as a patterne, of S. *Ambroſe*, and S. *Auſtin*, whoſe conſcientious rigor ſhunn'd a feaſt as the danger of intemperance. He miſtakes wine, that takes it not as Phyſique: no more ſhould we take than we muſt needs take. But alas, though men begin to eat and drink for Health, they Commonly end in pleaſure, if not in riot; ſhadowing the baſeneſſe of pleaſure with the pretence of Health; till with delight they excuſe themſelves to death. A holy age it was, when the Family and the Cattell drank of the ſame ſobriety: yet thus did *Jacob* & his children, & his cattell drink of the ſame well. (*Iohn* 4. 12.) But ſo abſurd now ſinne is become, that who need it leaſt, drink moſt; young men, ſtrong men, adding as S. *Ierome* ſayes, oile to fire. Indeed can they by art more contrive an outrage? ſurely of more temperance have ſome heathen been, els had not the Roman forbidden the uſe of wine, to all that were not thirty years of age; if *Ælian* be not a Poet. But greater examples have we of greater temperance, in the true worſhippers of the true God. Famous were the *Rechabites*, to whom their Father ſeem'd to give a 'leaventh commandement, in a perpetuall abſtinence from wine: which with ſuch joy they did obſerve, that their Obedience was the wine. Famous was *Daniel* in feare and temperance, preferring water before *Babylonian wine*: this was holy water, which gave him com-

complexion more cheirefull, than the wine. Famous was the *Babtiſt*; who was not filled with the joy of the grape, but of the Holy Ghoſt. Aſke of the Fathers of the Chriſtian Church, and S. *Ierome* will tell us that the contemplative men of *Paleſtina* would not, though ill, receive comfort from it: we may think they thought it not Phyſique, but Diſeaſe. Aſke S. *Auſtin*, and he will tell us, that the Clergie generally abſtained from wine; as if they had accounted it a Lay comfort. Aſke *Euſebius*, & he will tell us, that S. *Marke* diſwaded all the *Alexandrian* Chriſtians from the uſe of it. He taught them not to condemne, yet to avoid a Creature, which in the uſe was ſo neer abuſe. He did not deny the bleſſing of the grape, though his Goſpell was the ſtory of a greater joy; yea he taught the joy of it in our Saviour's laſt ſupper; in which it was both uſed and Sanctifyed. Indeed the *Severian* Heretiques, as *Epiphanius* relates, thought wine was begotten of the Earth by the Devill himſelfe: perchance they might think ſo, becauſe it makes men outragious like the Devill himſelf. But theſe were men that were mad without wine; but in the wiſedome of Chriſtianity we muſt acknowledge it to be both God's creature and his bleſſing; which may be abuſed by diſeſtimation, as by exceſſe. Water indeed in the Southerne Countries, as more purifyed by heate, approaches neerer to health and dyet: but in colder climates being cold and earthy, a temperance in wine defends Age from Diſeaſe and Excuſe; nor can it, being temperance, be an Advo-

cate for infirmity to Exceſſe. Into which he that is fallen, he that is ſunke deep, may cry out with *David*, as S. *Auſtin* applies it, *Deliver me out of the mire*; --- *neither let the deep ſwallow me up.* (*Pſal.* 69. 14, 15.) And if one cannot get out at once, let him, as one that is drawn out with leſſe ſpeed and more trouble, get out by degrees: els ſhall he quickly ſinke one degree lower, from Drunkenneſſe to Luſt; this being the next degree and filthineſſe of the Body. Our Adverſary, that was once an Angell of light and is now unnaturally become the Prince of darknes, is now an enemy alſo to the light, eſpecially to ſuch light as may preſerve us from workes of Darkenes. The firſt thing therefore that he endeavours againſt Man, is, to *put out the light of Mans judgment*; which by the Apoſtle, (1 *Cor.* 4. 3.) is in the Original aptly called ἀνθρωπίνη ἡμέρα, *man's day*, which the Divel frequently firſt effects by Drunkenes. By which when the day of reaſon is ſhut in, ſoon comes the night of luſt, and conſequently the workes of darkneſſe; which does increaſe, whiles conceale, Filthineſſe. Which filthineſſe *Clemens* the *Alexandrian* well expreſſes, when he compares a Luſtfull man unto a *Centaure*, which according to the Heathens inſtructive fiction, was but halfe man, and halfe beaſt. But S. *Peter* counts ſuch men *all beaſts*, naturally bruite beaſts made to be taken, and deſtroyed. (2 *Pet.* 2. 12.) The Prophet *Jeremie* more particularly ſhewes why they are beaſts, whiles he compares them to *neighing horſes* (c. 13. 17.) as *David*, before him did liken them to the *horſe* & *mule*, that have no under-

underſtanding (*Pſal.*32. 9.) You ſee how they are corrupted in their Intellectualls and Moralls; and are therefore defil'd into beaſts. Nor are they only beaſts, but very loathſome ones, S. *Peter* likening them to the Dog delighting in his vomit; a filthy beaſt indeed, that caſts away filthineſſe and reſumes it; nay to ſuch a beaſt he likens them, as counts uncleaneſſe a delight; ſuch is the *Sow* wallowing in the mire. (2 *Pet.* 2. 22.) a beaſt not only filthy, but (as S. *Chryſoſtome* ſaies,) ſuch a one as fills other places where ſhee comes, with filth and ſtench; nor is only filthy without, but alſo within, whiles ſhee feeds on filth. Yet the luſtfull perſon is a worſe beaſt, becauſe a more dangerous beaſt; a very *Serpent*, as S. *Ambroſe* calls him; A ſerpent for his pace; he creeps upon his belly; a ſerpent for his dyet, duſt is his food; and earthy deſires are the food of his luſt; a Serpent for his ſhifts, rowling himſelfe into many foulds; finding out diverſities of wayes in his ſlides; a ſerpent for his venome, from which Nature bids men flye, and Grace more. Yet is he a Serpent but in ſimilitude? or is he but thus nere unto a Serpent?, though the moſt curſed beaſt? Surely a verier Serpent is not only neer him, but in him, even the Old Serpent the Divell. Nay, a luſtfull man, as S. *Chryſ.* ſaies, is worſe than a man poſſeſſed with the Divell; for ſuch a one is pitied by all men: but a luſtfull man is deteſted; ſince this man is poſſes'd with the Devill with his own conſent. S. *Peter* expreſſes the manner of ſuch poſſeſſion, foule and fearefull! *They have their eyes*, ſaies he, *full of adul-*

adultry and cannot ceaſe from ſinne (2 Pet. 2. 14.) A ſad ſociety, ſinne and Perſeverance in ſinne! you may ſee how they are poſſeſſed, *They have their eyes full of adultry*: S. *Peter* ſaies, μεστὸς μοιχαλίδος, *full of an adultreſſe*; as if the face of the harlot were ſtill in his eie! and poſſeſſed his eie with more delight, as the more cunning Devill! This is the filthineſſe, this the poſſeſſion of luſt! a vice ſo odious even to cleaner nature, that Heathens, ſome purer Heathens have abhorr'd it. Of theſe was *Cicero*, who having excellently declam'd againſt luſt, is as excellently preſented to us by S. *Auſtin* ſaying, *All this is ſaid by one, who knew not the innocency of our firſt parents, nor the happineſſe of Paradice, nor the reſurrection of the body!* Sure then at the laſt day even ſuch Heathens ſhall riſe up in judgement againſt many Chriſtians! And by their cleaner obedience to nature, condemn ſome Chriſtians foule diſobedience unto Grace! Need therefore, great need have ſuch to cleanſe thẽſelves from ſuch filthines; ſince ſo Dangerous it is for them not to cleanſe themſelves, and ſo hard to cleanſe themſelves! you may ſee the danger in the Judgements which God has inflicted for luſt; revenging it with fire on the Cities of the plaine; revenging it with the ſword on the Tribe of *Benjamin*; revenging it with the permiſſion of Inceſt & Rebellion, upon *David* in his children; revenging it with the loſſe of ſight & life, on weake *Sampſon*; revenging it with the ſpirituall blindneſſe of Idolatry, on weaker *Solomon*! But ſuch as perſevere in ſuch ſins, ſhall hereafter know, that as they would not here partake

take by cleaneſſe in the life of Chriſt, ſo' neither ſhall they hereafter pertake by happineſſe in the merits of Chriſt: to the knowledge of whom if as yet they are not come, they are then as yet without the comfort, from hope of mercy, by ignorance: and if they have the knowledge of him, then looſe they the comfort from hope of mercy, by contempt. You may ſee the difficulty of removing filthineſſe, in S. *Jerom's* expreſſion, who ſayes, ſo hard it is, *in carne non carnaliter vivere!* to live as without the body, whiles we are in the body! And he profeſſes of himſelf, that in himſelf he felt flames of deſire, though by faſtings, his fleſh was dead, as he ſpeaks, before he was dead. You may ſee the difficultie in S. *Auſtin's* complaint; who confeſſes, that the ſervitude of luſt turns into cuſtome, and that cuſtome defends it ſelf by the name of neceſſitie. Hard then it is to cleanſe from filthineſſe, yea ſo hard, that a greater miracle it is for Chriſt by grace to renew a luſtfull man to purity of life, than it was for him to raiſe *Lazarus* from death after four dayes buriall. In this change, indeed, of the body, a dead creature was made a living creature: but in the change of the Soul, a dead creature is made like the everliving creator: thatwas a temporary effect, chiefly of power; this an everlaſting effect of infinite Mercy! S. *Cyprian's* wiſdome gives the reaſon of the difficulty to eſcape luſt: others ſinnes, ſayes he, ſeem harſh unto us; but pleaſure kils us, whiles it flatters us. Wherfore that we may *Cleanſe* our ſelves from *this* filthineſſe, we muſt reſiſt the *firſt motion* to it: it

being like a Serpent, as S. *Ierom* ſayes; If the head enters, the whole body follows. We muſt reſiſt the firſt motion; Bleſſed is he that takes thy children, O *Babylon*, that is, the firſt temptations of luſt, and daſhes them againſt the ſtone, that is, Chriſt, as the ſame father's judgment expounds it. We muſt, if a foul thought offers to defile us, crie unto God, to God our Saviour, *Ieſu, thou ſonne of David have mercy on us.* Wee muſt crie out to our own Soul, in the words of the Prophet (Pſal. 42.11.) *Why art thou caſt down, O my Soul, and why art thou diſquieted within mee? hope thou in God, for I ſhall yet prayſe him, who is the health of my countenance, and my God.* And at laſt, then we ſhall with the ſame Prophet, (*Pſal.*116. 7.) ſay alſo, *Return unto thy reſt, O my Soul: for the Lord has dealt bountifully with thee.* (verſ. 8.) *For thou haſt deliver'd my Soul from death, mine eies from tears, and my feet from falling.* (verſ. 9.) *I will walke before the Lord in the land of the living.* Thus muſt we reſiſt this dangerous temptation: although indeed it is ſo dangerous, that we are not ſo properly ſaid to reſiſt it, as to flie from it; which flight is not cowardlineſſe but victory. So *Ioſeph* fled; and though his garment was caught, his mind was not. But if it comes to paſſe, that we cannot flie, then muſt we reſiſt; and by reſiſting, though with danger, yet becauſe with danger, we ſhall with glory put the temptation and the tempter to flight. But in a leſſe terrible way, let us fly; let us fly ill thoughts. S. *Ierome* maſter'd them by ſtudy & devotion. He maſter'd the ſoftneſſe of luſt, by the rugged ſtudy of the Hebrew lan-

language, as unpleaſing to a *Roman*, as the wilderneſſe, in which he learn'd it. He maiſter'd it chiefly by the Hebrew Scripture: which imploy'd him in a high intention of wit and holineſſe. Thus ſtudy teaches temperance, temperance chaſtitie; chaſtitie, which is an advanc'd, a royall, an unconquer'd, an unwearied excellency! It helpes us to admire it and enjoy it; whiles alſo it teaches us, that luſt is a baſe, ſervile, cowardly, guilty Infamie. You ſhall find chaſtitie in the Temple, in the Field, on the wals of the city: you ſhall find it praying, labouring, Combating: you ſhall find it harden'd, duſty, ſwarthy: but luſt you ſhall find on a lazy-bed in ſome fulſome houſe, that is afraid of an officer. Chaſtitie, ſays devout *Ephrem*, is a Roſe, that with delight perfumes the houſehold; the chaſtitie of parents, being, as *Ierome* ſayes, the comfort alſo and honour of the children. Conjugall chaſtitie has a double prerogative: it was in paradiſe and in the ſtate of Innocency. A chaſte man and an Angel, ſayes S. *Bernard*, differ in happineſſe, rather than in vertue: and though the chaſtitie of an Angel be happier, yet the chaſtitie of Man is greater; an Angel being, as without a body, ſo without temptation; and therfore without pretence to the glory of ſuch victory. And ſurely great examples have ſome Times and Countries ſetforth; ſeven of Kings, that have been monaſticall without a monaſtery, deſerting the libertie of their marriage, and making continence their delight. Thus has our own ſtorie fam'd our great confeſſor, *Edward*: thus *Caſtile* the Second *Alphonſus*: thus

Polonia, Bodeſlaus: and thus *Germanie* an Emperour, the firſt *Henry*. Our Religion may make our faith aſſent to the ſtorie; ſuppoſing firſt an unfeined continency & conſent in their royall conſorts. No doubt they remember'd, and our charity may believe they underſtood that of the Apoſtle; *Let them that have wives, be as if they had none.* It was in a time of diſtres; and alſo may imply a temperance as well as abſtinence; and not an abſtinence without mutuall conſent; and no conſent, without an experimentall guift of Continence. And therefore we can but touch the Apoſtle's councell, remember our Saviours alſo, Let him that can entertaine it, entertaine it. And let no man in a miſtaking appetite of holy fame, looſe what he ſeekes, and his ſafety too. But now ſhall petty ſinners betraie eaſy women by povertie to luſt, and lye in confederacies of uncleanneſſe not fearing the Almighty; when as ſuch mighty Princes as much feared his Majeſty, as they deſired to imitate his purity? ſhall *Job* make a covenant with his eies, not to looke upon a maide; and ſhall theſe make a Covenant with Hell, ſcarſe to imploy their eies in other objects? ſhall we by ſuch beauties attaine to the beauty of Holineſſe? Often it is the judgement of God, to puniſh bodily whoredome, by ſpirituall whoredome, letting the uncleane fall from Whoredome to *Idolatry*; which is a filthineſſe of ſpirit, no leſſe dangerous than infamous. Idolatry and Witchcraft were the great ſinnes of the Gentiles: for which the wiſe *Iew* in the book of *Wiſedome*, tells us (cap. 12. 3, 4.) that the firſt inhabitants of the Holy Land were by God.

God cast out, They thought to cast out Him, and cast out themselves; their sinne cast them out off that second Paradise; whence they were driven, not by a fiery sword, yet by fire and sword. *Iosua* was an Angell, a messenger, though not from Heaven, yet from God; and at that time zealously cleansed the land as well from the sins, as from the sinners, the Idolater and the Sorcerer; The Idolater that worshippes his own creature, and his Enemy an Idol; the sorcerer that worships God's creature, but God's Enemy, the Devill. Idolatry came in by the vaine glory of men, if we take the report (*Wisd.* 14. 14, 15.) for when a Father afflicted had lost his Sonne untimely, he made an Image for him, and honoured him as a God, which was then a dead man, and delivered to those that were under him, ceremonies and Sacrifices. Thus custome grew to a Law. (v.18.) then, when any would honour those that were absent, to flatter them, they made images of them (v. 17.) And the dilligence of the Artificer, did helpe to set forward the ignorant to more superstition. (v.18.) And the workman himselfe was glad to flatter one in Authority, and therefore made the more excellent worke, by the grace of which he allured the multitude. (v. 19.) Thus it arose from the pride and tyranny of great men, and from the necessity and flattery of the meaner sort; as the wisdome intituled to *Solomon*, excellently expresses it, (v.21.) and happy had the true *Solomon* been, if the image of this Doctrine had been still before his eye: this image would have saved him from indola-

try. Conſonant to this doctrine does alſo *Diophanes a Lacedemonian* (in his *Antiquities*) relate that the firſt that practiſed this art (of Idolatry) was a rich *Ægyptian* for the loſſe of his ſonne: whoſe Image for the love and remembrance of him, he placed in his houſe; and addes, that if his ſervants had at any time offended they ranne to the Image, and crown'd it with flowers, and thus appeaſed the wrath of their Lord. A ſtrange effect of Idolatry, to find pardon by ſinne! But we need not aſſert this *Ægyptian* Original of Idols; nor with *Iſidore* aſcribe it to *Iſhmael*; nor with the Gentiles to *Prometheus*, nor more particularly with the *Grecians*, to *Cecrops*; nor with ſome to *Ninus*; nor with S. *Cyrill* (againſt *Julian*) to *Belus*: the firſt Idol was the Serpent in Paradiſe, whom our firſt Parents idoliz'd by an obedience againſt God; or rather the Devil himſelf was the firſt in Heaven, where, by diverting his angelicall intuition frō admiring God's excellency to his own, he became the firſt Idol and the firſt Idolater. And what ſhall we now account an Idol? and image of God? he is incorporeall; & therefore not ſubject to our eye: He is incomprehenſible; and therefore not ſubject to our underſtanding: He is infinite, & therefore not ſubject to the dimentions of a ſtatue. Beſides, if he were viſible; he has not reveal'd himſelfe as viſible; and if he had reveal'd himſelfe ſo, yet has he forbidden us to reveale Him. And whatſoever images we make of the Deity, they are a lye; and ſo the true occaſion of ſinne and puniſhment. Pictures therefore in Chriſtian times were forbidden

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to be placed in the *Spaniſh* Churches; as appeares by the *Elibertine* Council, *Canon.* 36. in the time of *Conſtantius*, and *Gallerius*, as *Baronius* places it; and ſo before the *Nicene* Council. Which may ſhew the early and neceſſary providence of the Church, for the preſerving the purity of Divine Worſhip. And though ſome of eminent learning, as *Bellarmine*, *Suarez* and the accurate *Loaiſas*, would weaken the force of this Decree by a ſubtil interpretation, telling us, it was to prevent the abuſe of ſuch pictures by the Pagans, becauſe, if ſo placed, the Chriſtians when perſecuted, could not in their occaſionall flight carry them away: or, to prevent the defacing of them by time, if made upon the plaiſtering of the walls, as they expreſſe it; we need not ſuch plaiſtering interpretations. Let the Council ſpeake for it ſelfe, which thus ſpeakes, *Placuit Picturas in Eccleſia eſſe non debere: ne quod colitur & adoratur, in parietibus depingatur*: the reaſon we ſee was, that God ſhould not be painted, who was to be worſhipped. And therefore the learned *Albaſpina*, a late Biſhop of *Orleano*, writing on this Councill, (though he ſays, the Canon intends not ſtatues, or the pictures of Saints and Martyrs, yet) ingenuouſly confeſſes, the pictures of God and the *Trinity*, to be by this Council forbidden to be placed in Churches. And not to omit the piety, and ſo the value of this Councill, it may be obſerved, that the aged and renown'd prelate *Hoſius* of *Cordnba*, was preſent at it, as the Subſcriptions of the Council witneſſe. But ſome tell us, that Images were among God's own people,

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the Iſraelites: yet as true it is that when they made them Images of God, they ſinned, and for that ſinne were puniſhed. And whereas ſome terme them helpes in the worſhippe of God; can that be a help in God's worſhip, which is forbidden by God? Better helpes they might have made in thoſe times, if they had made the Images of ſuch Iſraelites, as were then plagued by God for making Images. But by making, as ſome think, the Image of God, they doe not repreſent Him, but abuſe Him; and by having Him ſo, they have Him not at all. We may not worſhip the likeneſſe of any thing in Heaven: we may not then worſhip the picture of our Saviour, unleſſe we will deny the truth of his Aſcenſion, or the Morality and ſo the Property of the commandement. Let us then worſhip our Saviour with a purer love: Let us not vainly ſeek Him in his Picture, but in his Precept: There is the true likeneſſe of Chriſt. Let us by holineſſe make our ſelves the true picture of Chriſt; rather then make to our ſelves the falſe picturs of Chriſt. And as for the more ſolid, but as vain ware, Idols, let us with ſeverity heare *Jeremi's* deriſion of them (chap. 10. 15.) *They were upright as the Palme tree, but ſpake not: they muſt needs be borne becauſe they cannot goe: be not afraid of them, for they cannot doe evil, neither alſo is it in them to doe good.* Let us heare how aptly the *Wiſeman* (in the *Wiſdome of Solomon.* ch. 13. 18.) derides the Idolater falling down before his Idol; *For health, he calls upon one that is weake: for life prayes to one which is dead: for aid humbly beſeeches that which hath leaſt*

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meanes to helpe: and for a good journey, he askes of that which cannot ſet a foot forward. Heare alſo how terribly the Prophet *Habakkuk* (2. 19.) deales with ſuch a one. *Woe unto him, that ſaies to the wood, Awake; to the dumbe ſtone, Arise; it ſhall teach: behold, it is laid over with gold and ſilver, and there is no breath at all in the midſt of it.* Great yet is the ſubtilty and Induſtry of *Vaſquez* & other *Thomiſts*, in the defence of Images, (for they cannot defend thẽſelves:) but *Rachel* taught the ſafe uſe of them when ſhe hid them: and ſome Schoolemen of a timerous and wary devotion, as *Durand*, *Helcot*, *Biel*, and others, dare not in all points defend the *Thomiſts* defence of Images. To ſay, that not the Image is worſhipped, but God in it, or by it, is but the anſwer that the witty but unhappy *Julian* made in the defence of the Heathen Idols; which (alas) Needs a defence and finds none. The only Image that may be ador'd, is not the Picture of our Saviour, but our Saviour; and all uſe of Pictures beyond Commemoration, is abuſe. But the practice of the firſt Church, may, or ſhould, preſerve us from ſuch inticing Impurity: as the horrible uncleaneſſe by commerce with filthy Spirits, may hopefully preſerve us from ſuch Filthineſſe of the Spirit. Yet were there diverſe kinds of ſuch uncleaneſſe, and ſo of ſuch perſons. The prohibition of them is the ſtory of them; and it is written *Deut.* 18. 10, 11. where they are Numbred and Diſtinguiſhed, whiles it is ſaid, there ſhall not be among the People of God any that *uſes Divination or an Obſerver of Times, or Inchanter, or a*

Witch, or a Charmer, or a Conſulter with familiar ſpirits, or a Wizard, or a Necromancer. For all that doe theſe things are an Abomination to the Lord. The ſubtilty of man has made a Diſcovery of Humane fallacies: but God's Wiſedome makes a diſcovery of Deveiliſh fallacies: but both preſent rather the Danger, than the Art; and ſo, though both rather the avoiding of them, than the learning of them; & the Learning neceſſarily, but for the Avoiding. A Diviner there muſt not be. He that foretels, pretends he foreknowes: which in man in reſpect of humane affaires is not a worke of Art, but of Inſpiration. To foreknow Mans purpoſe or lot, is God's prerogative. The Heavenly Lights cannot impart this knowledge; though this knowledge has been ſometime imparted by a more Heavenly light. Yet with pretended Prophets did the Heathen conſult; ſeeking by a greater evill to be delivered from a leſſe. The ceremonie of the Lye, which was the Art of the Art, was ſometimes varied in the poſture, as by lying on the ground; as if Humilitie or rather Hell, ſhould give them inſtruction: ſometimes in the Inſtrument, as in performing it with Sand, with Stones, with Iron, with a ſtaffe, which the Deceiver carried in his hand, and leaned on. *My people,* ſaies the Lord (*Hoſ.* 4.12.) *aske councell at their ſtockes, and their ſtaffe declares unto them.* The ſtaffe was at hand, but not the Helpe: that was without ſenſe; They without Reaſon, that proſtituted their reaſon, not to ſenſe, but below it. An *Obſerver of Times* there muſt not be. The Diviner was carryed, as the Pride of

of his thought carry'd him to believe, by inward motion; moving as he phanſied he was moved, by the firſt Mover. But the Soothſaier, as a lower Artiſt proceeded by obſervation of the Creature. This was a ſlanderer of Heaven, by counting ſome daies Luckie, ſome Unluckie; by an opinion which he confuted by his own birthday, in which his own diſtinction was confounded: being unluckie to himſelfe, that was borne to be ſuch a foole, as to embrace ſuch folly; but luckie to others that by his folly eſcape folly. An *Inchanter* there muſt not be; an Obſerver of Fortunes, as ſome ſay, by Luckie or Unluckie ſignes; as the falling of the ſalt, almoſt as ſure a ſigne that it ſelfe was ſpoiled, as that the Fortune-tellers wit was ſpoiled. Such alſo was a *Hare* croſſing one in his way; ill lucke undoubtedly that he was not then, rather a hunting than a travailing: yet good lucke enough, if he loſt not his patience, as well as the Game. A *Witch* there muſt not be; and ſo neither a Jugler, ſay the *Hebrew* Maſters: this was to be beaten, the other ſton'd: the one abuſed God; the other Men: but no Art could make them inviſible enough, to ſcape the ſtones or the ſcourge. A *Charmer* there muſt not be; one that uſes ſtrange words over a Serpent, that it may not hurt a man; whiles the foole by his ſtrange words, becomes a worſe Serpent to himſelfe: nor one, that whiſpers over a wound, as if he would by ſilence hide his pretence: nor one that reads a verſe out of the Bible, or layes the Bible upon a Child, that it may ſleep. Surely God's Word ſhould rather awake men, than

caſt them into a ſleep; and being intended to produce faith, muſt needs affect the Hearing. Beſides, Gods Word is not Phyſique for the Body; unleſſe remotely, by inſtructing to Temperance: But indeed Life it is, as *Solomon* ſaies (*Prov.* 3.) unto the Soule. And ſhall man intend to doe more or otherwiſe, with God's Word, than God intends? or, by abuſe of God's Word, make God's Word, Mans Word? A *Conſulter with familiar ſpirits* there muſt not be: ſuch Spirits were by divine permiſſion and judgement, ſo familiar, that they poſſeſs'd the Conſulter, and ſpake out of his Belly, as from a bottle, with a low voice; he whiſper'd as out of the duſt, as God ſpeakes by *Iſaiah* (chap. 29. 4.) A horrible poſſeſſion, when as the Conſulter became a Hell! and yet though he was one, he could not ſcape another. Such a confident Artiſt wav'd a Mirtle rod in his hand; til he heard one anſwer him with a low voice. The Ceremony was the Deceit; The Myrtle is of admirable uſe for the cure of the body, particularly for the clearing of the ſight: yet ſuch was here the impudence of Sathan, that by this pretence he would blind the ſpirituall ſight; ſo blind it that it ſhould not be ſerviceable to preſerve either Soule or Body. This was *Saul's* ſinne, for which God kill'd him. (1 *Chron.* 10. 13.) and for which God has threatned to cut off all ſuch as inquire of ſuch: and happy is he that by being threatned, is but threatned. A *Wizard* there muſt not be; or *Cunning man*; ſuch did uſe ſenſeleſſe and impious Ceremonies, as to put the bone of a certaine bird, in their mouth;

and

and burning incenſe, fell down, and pretended to foretell, what ſhould come to paſſe: as if either a bird, that wanted reaſon, or a bone that wanted life, could doe more than man, that had Life and Reaſon, and inſtruct the mouth to tel as much as God only can tell, and to foretell more than God will tell? What Incenſe can ſweeten ſuch ſtench of Impiety? What falling down can ſave them from falling into the bottomeleſſe Pit? Theſe undertake to foreſee things to come; and yet foreſee not their own deſtruction. This is the cunning of a Cunning Man; but for whom the Devill is too cunning. A *Necromancer* there muſt not be; ſuch ſlept by a Grave, that in their dreame, the Dead might teach them what they demanded of him. Better it had been, they had ſlept in their graves; but, though alive, they ſlept worſe in ſinne. Their hope of inſtruction, was but of inſtruction in a dreame; and that inſtruction, but from the Dead. Knowledge implies Reaſon: which in ſleep is Diſabled; by Death, Deſtroyed! The Grave might have been a better inſtructer, than the Dead. Yet even ſuch ſinnes the old world had, and by ſuch ſinnes the new world is ſtill old; God's people were then bid to turne from thoſe, that would turne them from God: they were bid to turne and hearken to the Prophet, whom God then promiſed to ſend. (*Deut.* 18. 15.) even our Saviour Chriſt; and a woe is threatned to them that ſhall not harken to him. Chriſt is life; Chriſt is wiſedome; the Wiſedome of the Father. O let us not then ſo miſtake our ſelves, as to miſtake

wiſedome: ſo miſtake our ſelves, as to miſtake our Father, our Heavenly Father. Would drunkenneſſe then defile us? Let the ſhame of it ſave us from the ſhame of it. Would luſt defile us? Let the body by the danger of that Corruption be the Guardian, and ſo the ſafety of the Body and Soule. Would Idolatry defile us? Let Reaſon tell us, we cannot make a God; as Religion tells us, we muſt worſhip God. Would Witchcraft defile us? Let the madneſſe of our ſinne preſerve us in our Wits and Innocence: preſerve us from ſuch a ſinne, as is both the Guilt and the Puniſhment; a ſinne and a Hell. And let the ſight of Heaven, into which nothing that is uncleane ſhall enter, preſerve us by Hope and Indeavour from Uncleaneſſe: that at the laſt being waſh'd from all uncleaneſſe by the blood of our Saviour, who aſcended into Heaven; we as a part of his Ghurch purified by his bleſſed Spirit, may be preſerved holy and undefiled unto God the Father. To which three Perſons and One God, be aſcribed Holineſſe and Glory for evermore.

FINIS.

OF

RACHA:

A

SERMON

BY

BARTEN HOLYDAY,

Doctor of Divinity.

OXFORD,

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XUM

Mat. 5. 22.

But I ſay unto you, whoſoever is angry with his brother, without a cauſe, ſhall be in danger of Judgement: and whoſoever ſhall ſay to his brother, Racha, ſhall be in danger of the Councel: but whoſoever ſhall ſay Thou foole, ſhall be in danger of Hell fire.

HAT is more naturall, than to pleaſe our ſelves? what more unnaturall, than to pleaſe others? Every man by corruption is his own God: and to pleaſe others, counts it the worſt Idolatry. He worſhipps not an Idol, but to pleaſe Himſelfe: and whatſoever worſhipps not him is the object of